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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXI.

Jackson, Miss. August 1, 1940

NEW SERIES
VOLUME XLII. No. 31

Who's Who and What's What

Whoever has faith is young no matter how old he is; whoever has lost faith is old, even at twenty-one. Anon.

It takes more courage, more religion and more common sense to preach to one man than to preach to one thousand.

Now that Calvary Church in Jackson has secured a pastor Reverend Dykes who has acted as supply pastor is open to other work.

J. H. Fuller of Georgia will assist Pastor A. H. Miller in a meeting at Center Grove Church, Lauderdale County, his thirty-first with this church.

Dr. L. Q. Campbell, dean of Hardin Simmons University, Abilene, Texas, becomes acting president, until a successor to Dr. Sandefer can be secured.

In an exchange we see a word about "Push Mattie Haugh," Alabama. We had not seen Pushmataha so anglicized before. Any way they are going to have a revival meeting.

Rev. H. R. Holcomb of Tupelo recently helped in a parish-wide evangelistic campaign at Mansfield, La., where he was once pastor; present pastor W. C. Bennett.

It is said that gun powder was made first in China. They seem not to have made enough of it, or to have allowed other nations to get the formula away from them.

Men once frowned on the man who said, "Am I my brother's keeper?" Now they say, "Safety first"; "Every man for himself and the devil take the hindmost"; "This is not our war."

Dr. Otto Whittington who labored a while in Mississippi in connection with Mississippi Woman's College now gives up the evangelistic work to become pastor at Springdale, Ark.

Dr. J. M. Dawson of Waco recently preached the commencement sermon for Bishop College at Marshall, Texas. This is a Baptist school for negroes. There were 38 in the graduating class, with a student body of about 900. The faculty is composed of Negroes, many of whom are graduates from the greatest universities in the north.

The Biblical Recorder soon after the Convention in Baltimore voiced its disappointment that the Convention refused by an overwhelming majority to go into the World Council of Churches. It is the only paper in the South, so far as we have seen that favored going in, and is evidently feeling its loneliness. In a later editorial the paper wholly abandons the subject of the World Council and though confusing the two, turns away to talk about democracy. It is only a way of running away from the issue and confusing men's minds or undertaking to do so with dragging in a different issue. The editor of the Recorder publishes a number of letters commending his position. Either he did not publish a good many letters which he received condemning his position or he is due to get a good many more. If ever democracy was in evidence it was in the discussion of that subject in Baltimore. There was free and ample discussion and an open vote. How anybody can claim that democracy was hindered there it is impossible to see. It is best to stick to the subject.

The clan grows. Born to Pastor Duke K. McCall, pastor of Broadway Church, Louisville, Ky., and his wife twin sons, Duke and Douglas.

Dr. M. P. Hunt, pastor Eighteenth Ave. Church, Louisville, Ky., recently passed his eightieth birthday, and the church helped him celebrate.

We publish elsewhere in the Record a communication from Dr. Zeno Wall, of Shelby, N. C., a letter to the Biblical Recorder of that state on the matter of the World Council. Dr. Wall was many years pastor in Mississippi. The question under discussion is one that concerns all Southern Baptists.

Announcement is made of the marriage of Rev. Hendon M. Harris, junior of Indiana and Miss Marjorie Weaver of Anchorage, Ky. The bride is a Baptist preacher's daughter and the groom is the son of Dr. and Mrs. H. M. Harris, missionaries in China, who were some years ago residents of Clinton, Miss.

The Baptists of North Carolina are today suffering the consequences of their following the leadership of men who believed the theories of so-called scientists rather than the teaching of the Bible. A few years ago one of their number who ridiculed those who "believe the Bible from kiver to kiver," was made president of their convention and head of one of their institutions.

Those who believe that a "united front" or union or cooperation of all Christian bodies is necessary to impress the world or make the gospel message ought to go back and read the story of Gideon. The Lord kept telling Gideon, "You've got too many folks, send the most of them back home." And He wouldn't do a thing till he reduced the number to 300. No, the Lord doesn't always take the side of those who have the biggest guns. Witness the destruction of the Spanish Armada. It is not how many folks you've got, but how much of the truth and grace of God you have.

It is as plain as the nose on a man's face that those who led the fight for the Southern Baptist Convention going into the World Council of Churches are men with leaning to disloyalty to the Bible. We do not say that every man who did so is disloyal but we say that nearly every man whom we know of this kind has had his orthodoxy under question. A man who is uncertain or unconcerned about the inspiration of the Bible, or has not definite convictions about fundamental Baptist beliefs is apt to think it the proper thing to join hands with those who believe in a state church, and persecute those who do not believe as he does. He is willing to unite with those who repudiate believers in baptism, and a church composed of those who have personally repented of sin and trusted the Lord Jesus for salvation, and with those who believe that one is saved by sacraments, and turn over the churches to ecclesiastical overlords.

Those who contend that refusal of the Southern Baptist Convention to join the World Council of Churches was a violation of democracy, because forsooth they had no right to speak for the churches, would never have thought of this objection if the vote had gone the other way. The invitation was not sent to the churches of the Southern Baptist Convention, but to the Convention itself, and the Convention was the only body which could, under these circumstances, answer the invitation. Let any church apply for admission which wishes to, and see what comes of its application.

Dr. Paul Weber of Jefferson City, Mo., succeeds Dr. S. E. Ewing as City Missionary in St. Louis.

H. A. Haworth, a recent graduate of the Louisville Seminary becomes Director of Christian Education of the Kansas Baptist Convention.

Paul W. Turner, 17, son of Rev. J. H. Turner, Covington, Tenn., was recently ordained to the ministry and becomes pastor of Rialto Church.

The church at Jena, La., has extended a call to Rev. Finley W. Tinnin, Jr., who was recently ordained at Shreveport. He is a son of the editor of the Baptist Message.

Pastor Raymond Pate recently had Rev. J. H. Oakley of Memphis with him in a meeting at Iuka. There were 20 additions to the church, and the church increased the pastor's salary by \$340.

In New York City you can put down one end of a pair of compasses and draw the other end around a circle embracing a hundred thousand souls, without having encircled a single Protestant church.—J. J. Wicker.

Pastor Merrill D. Moore closed his pastorate at Newport, Tenn., July 21 with a youth revival, in which many rededicated themselves to Christian service. Dr. Moore is the new president of Tennessee College at Murfreesboro.

It is said that missionaries of the Home Board of the Southern Baptist Convention have baptized from four to six times as many converts as those of any other Home Board in America, or in the world.

Dr. W. H. Knight has not ceased to evangelize since he gave up evangelistic work for a pastorate. Recently he conducted a meeting in his town, Pineville, La., in a big tent holding 2,000 people. They had great crowds and a great meeting.

There must be some middle ground of right and wisdom between the attitude of the priest and the Levite who passed by on the other side, and that of Don Quixote the crazy cavalier who set out to correct all the world's wrongs single-handed. May the Lord help us to find it and follow the light of His word and His Spirit.

Dr. Augustus H. Strong once said, "That only is a Christian college in which Christianity is the formative principle of the whole organization, method, and life. That only is a Christian college which aims by a truly liberal and Christian culture to bring young people to Christ, to teach them of Christ, and to train them for Christ." We wonder how many of our colleges are "Christian" measured by this noble standard?—Ex.

The Biblical Recorder in advocating Baptists going into the World Council of Churches, likens those who oppose going in, to the Greek Orthodox Church in Russia which spent two days arguing whether ecclesiastics should wear white or yellow surplices, while the Russian empire was tumbling about their heads. And yet these same Greek Orthodox churches are the ones he wants us to join in the World Council, to help set the world straight.

Pastor W. S. Landrum had a combination revival meeting and Vacation Bible school last week at Mountain Creek Church in Rankin County. Dr. R. B. Gunter preached. There were fourteen additions to the church. Beginning at 9:30 each morning there were three classes. Pastor Landrum taught the Bible to the adults. His son, Rev. John Wade Landrum, taught the seniors, and Miss Mary Opal Crone taught the rest. She also was helpful with the music.

Sparks and Splinters

Tabernacle Church, Greenville: Yesterday was the second anniversary of the Tabernacle Baptist Church. We had one of the greatest of days. Seventeen additions. Baptized five adults in the afternoon. Several more awaiting baptism. House filled both services. Now, we have a membership of 178. The Lord is blessing us in a great way.—Rev. J. R. Eubanks, Pastor.

We are looking forward to our meeting in Bassfield, beginning Sunday, July 28th. Rev. G. C. Hodge is to preach for us and Brother Joe Canzoneri is to lead the singing. Certainly these are among our best workers in the state and with preparations made for their coming, we are expecting a genuine revival in the church. Join us in prayer to this end.—A. B. Hill, Pastor.

Elsewhere in this issue is an article taken largely from an editorial in Now, a weekly publication of R. G. LeTourneau, Inc., Peoria, Ill. It is gratifying to know that there is a head of a business corporation with the ideas and ideals of this man. Now may be obtained by any one by simply sending in such a request to the above address. It will be well worth the trouble.

Kosciusko, First Baptist Church: The pastor, Rowe C. Holcomb has not felt the summer slump in attendance and interest that is found in some places. The morning and evening attendance is about as good as any time during the year. Ten additions during July by letter; baptized 9 on July 14, and received 6 for baptism Sunday morning, July 21. Average Sunday school attendance since March 1 has been 302. Prayer meeting attendance last Wednesday night more than 70.

Phalti: I wish to give a brief report of our meeting at Phalti Church, Jeff Davis County, last week. Brother Paul Booth, of Fort Worth, Texas, did the preaching and the pastor led the singing. From the first service the attendance was large and the services were appreciated by the people. Brother Booth was in his home community, which many feel adds to the difficulty of preaching. Every service was well received. Brother Booth is taking some Seminary work and pastoring a full time church thirty miles south of Fort Worth.—A. B. Hill, Pastor.

Van Winkle enjoyed two wonderful services Sunday, July 21, by visiting laymen. The Laymen's Mission Band led by Mr. Smith brought the morning message of songs and testimonials which was very fine, and Brother Owen Cooper from the First Baptist Church of Jackson brought a wonderful message at the night service. We wish our pastor could have heard these messages, but we are glad to report that he has returned home where he is recuperating.—Reporter.

Pastor C. Z. Holland of Canton tells with justifiable pride of recent improvements made on the Canton church building at a cost of one thousand dollars. The auditorium has been redecorated and the floor recovered with battleship linoleum. Every church should try to make its house of worship clean and attractive. Too often we allow dirt and dust to collect in God's house when we would not tolerate it in our own homes. Frequently our church buildings get into such a bad state of repair that strangers can well wonder if "any one lives there" very much. "Cleanliness is next to Godliness" applies in our church buildings as well as in our own lives.

Dr. Carl W. Travis writes: I shall move to Oak Grove, La., where I shall assume my duties as pastor on August 1st. We have greatly enjoyed our three and one half years at Denham Springs, La. The outstanding accomplishment was the reducing of the principal of the church debt from \$13,000 to \$6,000. We leave the church in a better condition than we found it. Many truly consecrated and useful members. Our new pastorate has no church debt. Population about 2200; new pastor's home; standard Sunday school, and five circles to W. M. S. Please send my Record to Oak Grove, West Carroll Parish, Louisiana.

INTRODUCING DR. CLAUD B. BOWEN

The Calvary Baptist Church of Jackson has called Dr. Claud B. Bowen to succeed the beloved H. M. King. On the first Sunday in August the new pastor and family will take up the task of leadership where the greatly honored Dr. King has had to lay it down.

Dr. Bowen is a Mississippian by birth. Mrs. Bower is the daughter of Mrs. L. P. Leavell of Oxford, Mississippi. They are returning to their native heath. Early in Dr. Bowen's childhood, his parents moved to Memphis. He received his high school and college degrees in Memphis. He took his theological course in Louisville. When he graduated with the Th.M. degree, the Foreign Mission Board called him to be Educational Secretary. He moved to Richmond, and while with the Board attended the church of which I was pastor. His service with the Foreign Mission Board gave him a wonderful opportunity to know our Southern Baptist people. He travelled all over our Convention territory, making contacts in every section.

We thought that he was getting ready for a long term of service with the Board when he broke the news to us that his heart was in the pastorate. Back to Louisville he went to complete his work on his Th.D. degree. With that finished, he accepted the call of the Baptist church in Opelika, Alabama. He has had a remarkable ministry during his brief pastorate in Opelika. The town voted him the honor of "first citizen" only a few months ago. His work has been outstanding in every way.

Dr. Bowen is in his early thirties. He is strong in body and in mind. Best of all, he is one of the most consecrated Christians amongst us. He loves people, and he knows how to lead them to the Lord. He is cooperative in spirit and carries in his heart the entire work of our Baptist people. He is a good minister of Jesus Christ.

I know Calvary Baptist Church well enough to say that they will receive their new under-shepherd with open arms. They will hold him up in prayer and cooperative effort. Great things are in store for a great church and a promising young preacher.

Mt. Olive, Carroll County: We have just closed a revival at our new church that we all enjoyed so much. We had a wonderful meeting. Our pastor, Rev. L. D. Sellers, did the preaching. We had 27 for baptism, 17 by letter. We want the prayers of all the Christian people.—J. N. Davis. **Shelton Church, Jones County:** One of the finest meetings I ever attended was held at Shelton Church, Jones County, last week. Rev. J. C. Murphy did the preaching. The Spirit of God seemed to be present at each service. Surely Brother Murphy could not have preached such heart-stirring messages if the hand of God had not led him. Great interest was shown by the young people as well as the old in trying to win the lost of the community. Rev. Gastor Mooney, the pastor, led the singing and also the young people's prayer group. His interest in the church and community has surely been a blessing. Seventeen were added to the church. Several rededicated themselves to God.—An Interested Visitor.

The New Hope Baptist Church (Sunflower Co.) which was organized this year by our state evangelist, Brother Estes, is rejoicing in its work. The average attendance in Sunday school runs well over a hundred each Sunday, while the B. T. U. attracts nearly a hundred. The church is in no sense a mission church and is in no need of a missionary. It has a pastor, a budget and it pays its own way without outside aid, for which it is grateful to God. The people love God and are graciously active in His service. The church is deeply indebted to Brother Estes for his untiring efforts in its upbuilding. Church-wide study courses were taught two weeks ago. Dr. Howard Spell, Edgar Moody, Miss Fortenberry and the pastor and his wife taught the two courses in Sunday school and the three in B. Y. P. U. Nearly a hundred percent took the examinations.—B. Dolfis Hardin, Pastor.

Pastoral Problems

By Norman W. Cox

"UNNECESSARY TRAGEDIES"

I was preaching in a meeting in a certain southern city and was being entertained in a hotel down town. One night about one o'clock when I was still reading, I heard a shrieking cry—"Help! Help! Help!" This cry was followed quickly by the sound of three pistol shots fired in rapid succession. I ran to the window and looked out and saw two young fellows come running out of a restaurant across the street, one of them had a pistol in his hand. Police and other people quickly gathered. I hurriedly dressed and went down to see what had happened.

Two young fellows about twenty and twenty-two years of age had held up the owner of the restaurant as he was taking the money out of his cash register prior to closing. He had resisted and they had shot him. He died the next day. He recognized one of them. The police quickly caught them.

From the pastor I got an insight into the tragedy. He knew the family. A widow with two sons had moved into that town a few years previously from the country. They had been members of the church out in the country. The boys wanted to go to Sunday school and church but the mother told them they were poor folks and would not be at home in the city church where the people had money and dressed fine. This pastor had learned of them and had tried to get them in but had failed. Now this tragedy had happened as a consequence of that mother's folly.

I could fill the Baptist Record with stories of dreadful hurt which families have suffered who were active in the church in one community and who when they moved away did not carry their membership with them. These things ought never to be.

When I ministered in Meridian in my former pastorate of the First Church there was a family who lived within less than two blocks of the church that went all to smash because they tried to live in town and kept their church membership in the country.

LISTING OF FALL ASSOCIATIONAL MEETINGS

Date	Assn.	Church	Place
Aug. 21—	DeSoto,	Horn Lake,	Horn Lake, Miss.
Aug. 29—	Grenada,	Pleasant Grove,	Grenada, R. F. D.
Sept. 3—	Benton,	Ashland,	Ashland, Miss.
Sept. 3—	Lafayette,	Anchor, 11 Mi. S. of Oxford,	Highway 7
Sept. 4—	Tippah,	Falkner,	Falkner, Miss.
Sept. 4—	Monroe,	Splunge,	Splunge, Miss.
Sept. 4—	Yalobusha,	Dividing Ridge,	Coffeeville, Miss. (18 Mi. S.E.)
Sept. 5—	Bolivar,		
Sept. 5, 6—	Lee,	Plantersville,	Plantersville, Miss.
Sept. 7—	Marshall—	Slayden,	Slayden, Miss.
Sept. 10—	Calhoun—	Bethany, 9 mi. S. of Calhoun City,	No. 9)
Sept. 10, 11—	Lebanon,	Providence,	Hattiesburg, R. F. D.
Sept. 12—	Sunflower,	Rome,	Rome, Miss.
Sept. 17, 18—	Jasper,	Pine Grove,	Heidelberg, R. F. D.
Sept. 19—	Tate,	Strayhorn,	
Sept. 19, 20—	Alcorn,	Tishomingo Chapel,	Tishomingo Chapel.
Sept. 24—	Madison,	Camden,	Camden, Miss.
Sept. 25—	Rankin,	Mizpah,	Pelahatchie, Miss., (5 Mi. S. E.)
Sept. 25—	Clarke,	Pleasant Grove,	Vossburg, R. F. D.
Sept. 25, 26—	Zion,	Sapa,	Eupora, Miss., R.F.D.
Sept. 26—	Oktibbeha,	New Hope,	near Longview.

(Continued on page 7)

IN THE NAME OF BRITISH BAPTISTS THANKS TO SOUTHERN BAPTISTS

By Dr. J. H. Rushbrooke
President, Baptist World Alliance
Formerly Chairman of the British Baptist
Missionary Society

I am overjoyed at the news which came to me yesterday in Toronto, and in New York today. I had been in Western Canada where little news reached me; but I knew you "meant business."

The date of my ship's sailing has been brought forward, and only a few hours are left before I leave; but I must needs write from a full heart a brief message to Southern Baptists.

What they are doing is no surprise. As soon as I spoke with their leaders of the situation confronting British Baptists in the foreign mission field, I received emphatic and unqualified assurance of help. Nothing could have been more prompt and generous than the action of the Baltimore Convention—unless it be the action of the splendidly representative committee appointed to approach the churches. Surely nothing in our history has more fully demonstrated the reality of Baptist brotherhood.

British Baptists suggested the possibility of a loan. "No," you answered, "we will give. We will not permit our brethren to accept obligations, the meeting of which might in times like these, compel them to cramp or abandon their mission work."

The British suggested a certain limit. "No," you answered, "We are convinced more will be needed." You set a higher mark; and all that has happened since I first took up the question has tended to justify your action.

I go home thanking God for you. I am profoundly grateful for the leadership in this matter given by my beloved friend, Dr. Truett, as chairman of the committee, and for the unique energy of my esteemed friend and colleague, Dr. Louie D. Newton, as secretary. The conviction holds me that ere long Dr. Maddy will have the joy of transmitting all the money that has been asked. These, and all their colleagues, both men and women, and the splendid body of Baptists whom they represent, may be assured that the report of what they are doing will immeasurably hearten and inspire their British brethren in a situation of unprecedented difficulty. British Baptists will give thanks to God for you all, and will realize more deeply than ever our true brotherhood in Christ and in the service of His Kingdom. And "God is not unrighteous to forget your works, and your labor which proceedeth of love."

Farewell for a season! My soul has been refreshed by fellowship with you. I had not expected when I left Britain that I should be called upon to make this particular approach to you, and that your wonderful response would so powerfully demonstrate the reality of our world brotherhood. Nothing could be more entirely in harmony with the spirit of the Baptist World Alliance, and I rejoice that so many of my colleagues, officers and members of the Executive Committee, have a share in this fraternal and self-sacrificing effort.

A GRACIOUS WORD

The above message from our beloved world leader was mailed from the dock as he went aboard his ship in New York, July 15. Surely such words of appreciation on behalf of British Baptists will deeply touch the hearts of our people and further bind us in lasting fellowship with our brethren of Britain. And may I add this word of appeal to any pastor who has not yet presented this great matter to your people that you will do so at once, for Christ's sake.

—Louie D. Newton.

Rev. N. J. Lee writes that he is this week assisting Rev. G. C. Barrett in a meeting at Richburg. The following week he will be with C. S. Moulder at Calvary.

THEREFORE—STEADFAST

President W. W. Hamilton, New Orleans, La.

Southern Baptists had in the Baltimore Convention many occasions for rejoicing and every such reason for gratitude was at the same time an appeal for new courage and steadfastness. As Dr. O. C. S. Wallace said, "You will exhort one another daily to endurance and courage, and withal, you will pray that the Holy Spirit may endue you with power to conquer."

Our Heritage of doctrines and deeds thrilled us as we beheld the "cloud of witnesses" looking down upon our sessions and expecting us to be worthy of those who had so loyally and wisely begun the work now entrusted to us. The welcome address brought before us names and faces and labors of those whom we must not fail. We will be faithful as were they.

Our Numbers almost frighten us as we think of their possibilities. They were reported on our church rolls 4,949,174. Therefore, there must follow enlistment, activity, stewardship, evangelism, social service, citizenship. Quoting President Neff, "The life of a new civilization must center in America. . . . Christians must help to change the social order." "There must be a patriotism that will cause people to live for their country."

Our Finances reached a total of \$6,267,263 for missions, education and benevolences, or \$1.27 per member for missions. That is less than a three cent postage stamp per week, far less than a coca-cola or a cigar or a movie or a magazine or a sandwich per week. Five million ordinary hens laying four eggs per week at two cents per egg would give \$4.16 each, or a total of \$20,800,000 for the year. The Convention Executive Committee recommended that 1941 be designated "Stewardship Year." Many give liberally, but too many give nothing. Therefore!

Our Education must continue, in homes, in Sunday schools, in training organizations, in churches, in colleges, in denominational papers. Our pastors and editors and secretaries and leaders have a great task here. They are making progress. In a few more years the mission organizations and training groups will develop a generation of tithers and personal workers and trained leaders. We are already feeling the new strength which comes with their youthful blood transfusions. Be steadfast! A new day is dawning!

Our Debts are disappearing, and we are to pay out by 1945. They have been cut in half, and of the remaining three million the women have pledged themselves to pay one million. As one of our creditor-bankers said, "You are doing a swell job. We congratulate you!" With a "Million Men Mobilized for the Master" and a million women working ceaselessly and a million young people giving proportionately the remaining three million dollars of debt will be paid and other work be enlarged.

Our Principles, God-given, blood-bought, life-giving received new emphasis in Baltimore. The debate was not as to the whether our doctrines and principles were Biblical and right, but as to methods. Nearly all present saw compromise and danger, while the few saw opportunity. It was a time for brotherliness and frankness and steadfastness. The Convention stood the test, and we are ready to go on earnestly.

Our Unity is Christian. Dr. Rushbrooke said that Baptists in all parts of the world are one in Christ, and that no calamity of war can weaken or destroy this "Spiritual, inward, God-created unity." In Baltimore again we emphasized that true unity for which Christ prayed, rather than a mechanical and enforced union. We as Baptists appeal to all Christians to be one with us in according to the churches and to the individuals their God-given rights and responsibilities. We are not against unity. We are for it, and we call upon all Christians to come back to Christ and to be truly one in him.

Our Future must depend upon our faith and our faithfulness. We must continue to win the lost. We must go out into the highways and hedges, into the country places and into the

streets and lanes of the cities. We must be faithful in our homes and schools and offices and fields and factories. We must give our money and time and talents. We must give ourselves and our children. We must be ready for the plow or the altar. We must be willing to serve and sacrifice and suffer. If our future is what it should be then it will be necessary that we be steadfast, unmovable, always abounding in the work of the Lord. Under such conditions our labor will not be in vain in the Lord. "Therefore, my beloved brethren, be ye steadfast."

RELIGIOUS PERSECUTION

By Cecil S. Johnson, Ph.D.

Editor, The Baptist Record
Jackson, Mississippi

I read with keen appreciation a paragraph in the July 11 issue of the Record in which strong disapproval was voiced over the lawless treatment which a band of Jehovah's Witnesses experienced when they were driven from Jackson and escorted across the state line by an unidentified group which was reported by the local press to have been composed of members of veteran's organizations. It seems peculiarly appropriate that protest against such unlawful activity should have come from Baptists especially as they have traditionally stood for religious freedom, and have undergone so much persecution in the past and are undergoing persecution in some parts of the world at present. The approving or even condoning by Baptists of such activity would be relinquishing one of their cherished principles which have made them "a peculiar people."

It seems to this writer (though he holds no special brief for their doctrines or practices except that their steadfastness in sticking by what they believe compels respect) that the attack on the Jehovah's Witnesses was very unfortunate for several reasons.

In the first place it was an infringement on their legal right of freedom of religion. Members of the group were at first arrested by regularly constituted authorities but were soon released when it was found (according to a local paper) that they had violated no law. Then it was that the self-constituted authorities stepped in.

In the second place it was stupid. Even a superficial examination of the history of the propagation of religious ideas reveals that persecution usually aids in spread of the doctrines of those who are persecuted. Indeed, persecution was a principal vehicle by which Christianity in the early days was carried from an obscure province to the capital of the Roman Empire and thence to the known world.

Finally, it is dangerous to allow a group of private individuals to use force in order to make others do what they think is right or best for the community. This is precisely the technique employed by the Fascists in Italy and the Nazis in Germany to bring their parties into power. While granting those who made the attack high motives and good intentions I am grateful to the Baptist Record for its calm voice of logical protest.

These are indeed troublous times and in my mind not less important than defense measures against an enemy from without of fifth columnists from within is the maintenance of a calm state of mind which will allow us in defending our country to follow the dictates of common sense and reasoned judgment and not the promptings of emotion and hysteria which frequently parade in the guise of red-blooded Americanism and patriotism.

Jesse L. Boyd, Jr., of Meridian is available for help in revival meetings this summer either as leader of song or preaching. He graduated from Mississippi College in June and plans to enter the Baptist Bible Institute in the fall where he has been granted a scholarship in the music department for the coming school session.

EDITORIALS

UNITY WITH DIVERSITY

Ephesians 4:8-11

After Paul had said (verse 7) that individuality was not sacrificed to unity (But unto each one of us was the grace given according to the measure of the gift of Christ) but is preserved and enhanced by it, he then says that diversity is a part of this great scheme of unity among the people of God. That there is one body, one Spirit, one Lord, one hope, one faith, one baptism, one God and Father of all, does not mean that there is uniformity in appearance, or identity of function. There are many members in the same body and the members do not have the same office. There is diversity in unity.

This is not only possible it is absolutely necessary if the body is to perform its work. Paul says, "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?" If all were arms, you couldn't walk. If all were tongue you couldn't do anything but talk. There must be diversity, or we should be exceedingly limited in activity. Our hope of doing things is dependent on differences. Your two arms are adjusted to the body in opposite ways. The fingers on your hands are of different lengths.

The doctrine of the trinity, of three persons in one godhead, is the only sensible and satisfactory conception of God. There are three persons or there would be communication, conference, or internal activity in the deity. God existed before anything was made. How could God have any satisfaction in existence when He alone existed. To have any activity there must be some one or something outside ourselves on which our minds may be exercised. Unity alone means stagnation in thought and the impossibility of activity. In the beginning was the Word, and the Word was with God, face to face with God as two persons sitting together for conference, and the Word was God. God could say, "Let us make man, etc."

But back to the diversity of which Paul speaks in Ephesians 4:8-11. "When He ascended on high, He led captivity captive and gave gifts unto men." Gifts is plural number, and indicates differences in the gifts bestowed. He did not bestow the same gift. There is one Spirit but diversities of gifts, I Cor. 12:4. This ability of Jesus to give gifts is his by reason of his resurrection and ascension to the throne at the right hand of the Father. He that ascended is the same that descended into the lower parts of the earth, vs. 9, and vice versa, vs. 10. He came down from heaven, even to the lower parts of the earth. He ascended far above the heavens, that he might fill all things. There He is able to supply and does supply every need from the highest to the lowest. He is God's administrator with all power in heaven and earth. There is no need that he can not or will not supply. These are many and varied.

To do this he provides a variety of gifts. Samples are indicated in verse eleven: "And he gave some to be apostles; some prophets; and some evangelists, and some pastors and teachers. All these are needed. They have different offices or purposes. And every one is necessary for the perfecting of the saints. Twelve apostles are enough. The walls of the new Jerusalem has twelve foundations, and on them twelve names of the twelve (12) apostles of the Lamb. We are built on the foundation of the apostles and prophets, Jesus Christ being the chief cornerstone. The work of the apostles is supplemented by that of the prophets, and this also by the evangelists, and then the pastors and teachers whose ministry is perpetual, and always needed.

—BR—

Pastor V. R. Crider reports that Satartia church had a genuine spiritual revival last week, and that three were added to the church, two by baptism. At the close of the meeting every family began receiving the Baptist Record.

PUTTING YOUR FAITH TO WORK

—O—

"Faith is assurance of things hoped for, a conviction of things not seen." That may not be a definition of faith but it goes to the bottom of things, to the center and circumference of the matter. Came a time when Alexander Graham Bell was sure that transmission of a message was possible through an electric wire, and he worked at it incessantly until the thing was done, and the telephone reproduced the words and tones of the human voice. He proved it. It became a commonplace of experience.

Again Marconi got the idea that without the use of wires, sounds could be projected through space, he believed it could be done, and now wireless messages are the possession of the humblest and remotest country home. Mountains are no longer barriers to speech; and there is no more sea. It was all because he believed it could be done, and it was. Of course it is "belief of the truth" that made these things possible; believing a lie will only cause one to be damned.

Some man seeing how evaporation reduced the temperature, set himself to try it on water, speeding up the process, asking himself the question, "Why not make ice in hot weather, and was soon hauling around great blocks of ice in August. He put his theory to work. He tested it out and it worked.

This writer when a small boy watched the buzzards circling around in the air. He believed then that if a buzzard could do that, a man could. But he never put his faith to work. But after a while the Wright brothers with more knowledge of mechanics and an assured faith in their theory, set their faith to work, and lo the sky is full of flying machines. Faith worked.

And so it is all the way down the line. All progress has been made by somebody's putting his faith to work. It has been because somebody believed in God who "worketh hitherto," who believed that God works along certain regular channels or laws. He learned what these laws are and put them to the test. After all there is not much difference between scientific hypothesis, and spiritual "hypostasis," Hebrews 11:1. One works in the physical realm, the other in the spiritual. Both deal with things that are "hoped for," but have not before been "seen." "That which eye hath not seen, nor ear heard, nor hath entered into the heart of man," these have been discovered or revealed. It is the business of religion to declare things hidden from the foundation of the world. And there are doubtless plenty more coming. Many of them have come. Faith worketh through love. God won't work any other way.

Somebody has said the next great realm of discovery is in the spiritual world. So may it be. There is more there than in any other world. Here we walk by faith; we live by faith. The meaning of the simple words has not yet been fathomed. Every act of faith is an experiment, an adventure. By faith Abraham became a pioneer. The frontiers of the kingdom of God have hardly been touched. All things are possible to him that believeth.

Faith is the greatest power that has ever been put into the hands of man. Many mountains have been removed, but we have just begun. There is nothing impossible with God. And it is God that worketh in us to will and to do of his good pleasure. Not all scientific theories are true. But no word of God shall fail. Heaven and earth shall pass away, but one jot, or one tittle of His word shall not pass away till all is fulfilled. Paul said it was his mission to "fulfill the word of God," Col. 1:25. Much of it still remains to be put to the test. It still remains true that all things are possible to him that believeth. The world still waits for those who will put their faith in this word to work. Dreaming may be good as a beginning, but unless faith is put to work it is dead, barren, unproductive.

—BR—

Why complain about the billions spent by Congress for defense when we pour billions down the sewer of sots for liquor?

A GOOD NAME

—O—

Shakespeare in Othello, causes Iago to say, "Who steals my purse steals trash, . . . but he who filches from me my good name robs me of that which not enriches him, but makes me poor indeed." The emphasis he places on the importance of one's good name is well placed and cannot be overemphasized, but the idea of placing the responsibility on someone else is wrong. It seems to be a custom now, and must have been then, to "pass the buck." When we say, "he who filches from me my good name," we do not think of a person stealing from himself. But that is what is usually happening. We hear a lot of talk about the gossipers that are always trying to ruin some person's reputation, but nothing is ever done about getting rid of them. Probably that's because too many of us are more or less guilty. But even gossipers usually have some facts to serve as a foundation for their loose talk. Many times he or she is hitting close to the truth, and the object of their talk really should have the responsibility placed on him. In other words the responsibility for my reputation or good name rests in the vast majority of the cases on myself. You are probably the thief that steals your good name. Notice how Solomon places a high value on reputation, but places the responsibility where it belongs. "A good name is rather to be chosen than great riches." A man or woman determines for himself or herself, in most cases, what his reputation shall be.

For just a moment let us emphasize the good in good name. Too many people have cast aside the good and are earnestly seeking a name. The methods used may not always be right; may not be above-board. In order to get a name it may be necessary to injure some one else; it may be necessary to subdue one's conscience and compromise with the devil. But a "good name" cannot be obtained that way. Such methods destroy the word good. Jesus says: "Whosoever would be chief among you, let him be your servant." In this statement we find the only method of attaining a good name. Outside of this statement a person's life is steered and controlled by selfishness, and selfishness destroys the possibility of possessing a good name.

"Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud." Proverbs 16:19.

—BR—

LORD, I PRAY THEE, OPEN HIS EYES

2 Kings 6:17

—O—

The king of Syria warred against Israel, and the Israelites were saved several times by Elisha who warned them as to the location of the Syrians. The king of Syria, learning of this, sent an army to surround Dothan, where Elisha was living. Gehazi, Elisha's servant, went out early in the morning to discover the city surrounded by the Syrian host with chariots and horses. Frightened, Gehazi says: "Alas, my master! How shall we do?" Elisha calms him with the statement that those who are with us are more than they that be with them. And then followed the prayer given above. "And the Lord opened the eyes of the young man," and he saw the mountains full of horses and chariots of fire around Elisha.

Gehazi a short time before had shown his interest in material things by taking gifts that had been refused by Elisha when offered by Naaman for curing his leprosy. He himself was punished by being afflicted with leprosy. And now in this incident we find him lacking in faith and vision, and turning to Elisha in time of distress. Many church members today are very much like Gehazi. They are so occupied with material things that they lack the faith in God, and the vision of God's power and the vision of the opportunities of service for him. Our prayer today should be, "Open every Christian's eyes"—not only that we may see the power of God to support us, but that we may see the foolishness of the things of this world that we call pleasures and even necessities. Pray that our eyes

may be opened to cast aside the unimportant things that really hinder our seeing clearly, and to discover the things that really count. Our eyes should be opened to the certain result of this false philosophy of life. Our eyes should be opened to God's promises of blessing upon those who do His will and His warnings to those who forget His statutes.

Oh Lord, we pray that the eyes of those who "call themselves by Thy name" may be opened to the serious responsibility placed upon them, and the miserable way in which we have responded to this responsibility.

—BR—

SPIRITUAL PASSIVISM

Norman W. Cox

—O—

Modern Christianity has been too much afflicted with spiritual passivism. The religion of Christ in its very nature is spiritually aggressive. He commissioned his friends to be crusaders. He imbues his true disciples with an attitude of aggressive militancy. They, by his commission, are to carry the battle to the gates of the foe.

This was the habit of the disciples in New Testament days. It is the will of their Lord for all time. Our churches generally have grown rich in privilege, fat, and comfortable. They want to hire somebody to bear their spiritual burdens, relieve them of their spiritual responsibilities, and fight the battles of the Lord on their behalf. There are too many of us who are like the 7,000 in the days of Elijah who had not bowed the knee to Baal, neither did the prophet of the Lord know they were in existence.

My years in active Christian work have indelibly written in my consciousness the fact that there are a lot of people who will privately and quietly applaud any displays of courage in the forthright championing of a cause that draws the fire of the enemy but who themselves will not lift their voices. Again and again people have begged me to take up the cudgels of a controversy that they ought themselves to carry on.

The devil himself has hypnotized a large percentage of our Christian people with the idea that peace must be had at any price and that one's Christian loyalty never demands taking any risk for God.

On the one hand we are embarrassed by the godlessness of many church members. On the other hand we are impotent because of the uselessness of a multitude of spiritual pacifists who love peace so well that they value nothing enough to stand up for it, if their standing up is going to bring them into any kind of a conflict. Once Satan can imbue the mind and heart of a Christian with that spirit he knows very well that his cause will suffer no handicap from such a soul.

Our times are noted for the aggressiveness of evil. We see it on every hand.

There is only one way by which we can conquer the forces of sin and that is to put on the whole armor of God and stoutly wield the sword of the spirit. The Lord Jesus Christ needs and wants many disciples of this kind.

—BR—

The meeting at Conehatta begins the second Sunday in August. Pastor Crider will be assisted by his uncle, Rev. B. S. Hilbun. This church is preparing to build a parsonage on a two acre lot which has been promised them.

Anybody who has been keeping up with the accounts in the daily papers of the trial of state controlled liquor dealers in Ft. Smith, Ark., will see that they are as corrupt a bunch as ever marred the history of a good state.

Rev. W. E. Coleman passed away at his home in Weathersby last week at the age of 78. He had for fifty years been a faithful minister of the gospel, and was spoken of as one of the best beloved and most influential citizens of Simpson County. He was a man of genuine piety, clear convictions and Christian courage. His funeral was conducted by Pastor R. C. Bounds, participated in by brethren G. O. Parker, C. C. Jones, L. S. Gardner, B. S. Williams and D. W. Moulder. He is survived by five sons and five daughters

REPLY TO BROTHER PATE

—O—

The letter from Brother Raymond Pate of Iuka which was published in the Baptist Record of July 25 provokes me to attempt a brief reply. I reply not because I have any personal interest to serve, neither do I know Brother Pate. My concern is with the vital principles that are being tampered with by such expressions. I make the following observations:

1. Admitting the worst charges against the teachings of the "Jehovah Witnesses," we still must, if we be true to Christ and the ideal of religious liberty, protest the violation of our constitutional laws and the use of mob violence to prevent the exercise of their constitutional rights. Furthermore it is my opinion that any pastor of a church who would advocate the use of brute force motivated by hatred and in flagrant violation of constitutional law is a more dangerous person than those against whom the force is used. Two wrongs never add up to a right.

2. The use of force or any other means in direct opposition to subversive minority sects or movements is the very worst strategy. It serves merely to advertise and dignify them far above their deserts. A wise man once said of such sects, "Let them alone; they will die before you can kill them." On that assumption, possibly a letter like that of Brother Pate should never have been published or answered!

3. Every informed Baptist knows that it has not been long since we ourselves were a small, despised sect, fighting a valiant fight for our own liberty and the liberty of all others in matters of religion and free press and assembly. Surely, therefore, Baptists, of all people on earth, should oppose the suppression by violence of any religious sect, no matter how much we detest their teachings and practices. One will find no record of the resort to cruelty, hatred and violence on the part of our forefathers who laid the foundations of our democracy. To be sure they fought in the wars for their country, but they never attempted to enforce their opinions and wills upon others within the country except by the legitimate means of preaching, teaching and persuasion, supported by lives of nobility, kindness and generosity. Can we hope to perpetuate our heritage by forsaking these ideals?

May I hasten to add that I have no hope that Brother Pate will change his views on reading this. I do hope, however, that our people will keep cool, think clearly and act on the highest motives in these times when we have all too much hysteria and violent expressions.

S. H. JONES, Pastor,
First Baptist Church,
Brookhaven, Miss.

—BR—

Rev. R. T. Bryan for half a century a missionary in China, while waiting at Los Angeles passage to China, wrote, "China is the only place that seems like home."

In a letter bearing appreciated kind references to the editor, Dr. W. R. Cooper of Tylertown adds, "I am in a meeting in Friendship, Pike County, with Brother Bishop, and it is going fine. Brother Bishop is a wonderful leader as well as preacher, and his people love him greatly."

The earth is cluttered with the dead and buried governments and kingdoms that have been wrecked by the doctrines of papal infallibility and the union of church and state. Our Federal Government was founded on a lofty concept of liberty of conscience and freedom of speech antipodal to the views held, promulgated, and defended by Roman Catholicism.—J. B. Cranfill, D.D.

The brethren who advocate Southern Baptists going into the World Council contradict one another in the very arguments by which they seek to support it. They say, "It will furnish the Baptists an opportunity to witness to their beliefs in the larger groups." And then they say, "The efforts of the World Council are not to be turned upon its own members; they are to be directed out to meet the needs of a sick and dying world." These advocates had better call a "council" and get together.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b ("Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe.")

BETHLEHEM—SIMPSON COUNTY

Rev. B. E. Phillips has been pastor at Bethlehem church for 15 years and not only does he grow in grace but in the esteem of his people.

The church is well organized and making progress. L. W. Brewer is superintendent of the Sunday school. The B. Y. P. U. is directed by Prof. Noel Barlow. Mrs. Wilder Slay is president of the W. M. S.

We had the privilege of preaching in their annual revival meeting and how they came. There were seven additions.

Simpson County has Record readers listed as follows: Spring Hill 3, BRAXTON 46, BETHLEHEM 27, D'Lo 3, Antioch 8, PLEASANT HILL 22, R.F.D. Mendenhall 5, Sanatorium 2, CATO 47, Shivers 3, Kennedy Springs 1, New Hope 2, MAGEE 87, R.F.D. Magee 1, GOODWATER 41, Pine Grove 6, PINOLA 48, STRONG RIVER 32, MENDENHALL 66, NOLA 30.

—O—

NOLA—LAWRENCE COUNTY

Nola was in the midst of a revival, a B. T. U. training school, and a vacation Bible school but they found time for a called meeting of the deacons to consider the E—F— plan. And as usual after hearing it discussed unanimously adopted it. In fact, one deacon liked it so well that he agreed to pay 2/5 of the cost and a young lady school teacher did likewise. Nine tenths of the churches in Mississippi would adopt the E—F— plan if they knew about it.

Rev. E. E. Hedgepeth is pastor at Nola and is leading them forward. They are planning a budget to include all objects. Rev. D. O. Horne was leading them in a revival meeting and several spoke in complimentary terms of his preaching.

—O—

ESTES' NINE MONTHS' RECORD

During the past 9 months Rev. E. D. Estes, state evangelist, has turned in 187 subscriptions to the Baptist Record. His record follows:

November	30
December	41
January (sleet)	51
February (snow)	19
March	26
April	15
May	24
June	56
July (rain)	25

TOTAL..... 287

"Go thou and do likewise."

—BR—

Mother's Day offering to the North Carolina Baptist Hospital went beyond \$22,000.

The W. M. S. and the G. A. organizations in the Bethel Church (Sunflower County) had all day study courses recently. The plans were made by Mrs. E. T. Hawkins, the president, and by the Mission Study Chairman.—B. Dolfis Hardin, Pastor.

For revenue and to reduce taxes was the appeal of those who wanted liquor licensed. And now taxes and national debts have gone to unknown figures, and the end is not yet. "Be not deceived, God is not mocked." You can't build a nation by licensing iniquity, and get away with it.

Life magazine came today and I have just run through it, glancing at the pictures; it is mostly made up of pictures. And if life today is like it is pictured in Life, and we have no reason to dispute it, then the world is doomed and damned, and the sooner destruction comes on the world, the better for all concerned.

EVERY CHRISTIAN SHOULD KNOW

By G. C. Hodge

Every Christian Should Know That Church Work Is In Many Respects Like Farm Work.

The terms used to describe the work are similar. We hear much of the Master's Harvest Field, of the Master's Vineyard, of seed time and harvest time, of sowing and reaping, of bringing in the sheaves, of the fields white unto harvest, of separating the wheat from the chaff, and of gathering the wheat into the garner.

The work itself is similar. Just as fallow ground must be broken up before it can be of service and yield a harvest, so the human heart that has become hardened must be broken up before it can receive the Word of God, be of service and bear the fruit of the Spirit. The success of the Christian worker, like that of the farmer, depends largely upon his selection of the seed, his sowing of the seed at the proper time and place, and his cultivation of the plants while they are young and tender. The work of the Christian, like that of the farmer, is in vain unless in the course of time he is able to gather unto himself an abundant harvest.

The workers in the average church, like those on the average farm, must be "jacks at all trades." The workers on the average farm cannot be specialists, each giving his entire time to one particular thing. Each one may be responsible for one particular phase of the work, but in addition to that he must do many other things. So it is in the average church. The ideal may be for each one to do only one thing, but the average church cannot be ideal in that particular. For one to say, "I am not going to do anything but teach," would be like some member of a farm family saying, "I am not going to do anything but sow seed, plant." For a church member to say, "I am not going to do anything but win souls," would be like some farmer saying, "I am not going to do a thing but reap, gather my harvest." For a church member to say, "I am not going to work anywhere but in the Missionary Society," which be like some member of a farm family saying, "I am not going to work anywhere but in the garden." For a man to say, "I am serving as deacon, and that is all I am going to do," would be like a farmer saying, "I'll milk the cows, but I'll not do anything else." In the thriving, active churches the members share each other's burdens and help with all the work as needed even as they do on the farms.

In the work of the church, like that of the farm, both the ultimate and the immediate aims must be kept in mind. The ultimate aim of the farmer is the gathering of a great harvest. He keeps that in mind, and all he does is with that in view. His immediate aims vary and are quite different from his ultimate aim. His immediate aim may be to clear up some new ground, or to burn brush, or to repair fences, or paint the farm tools, or plow or plant. Some man from the city may express surprise at him wasting his time at such things when he should be gathering a harvest, but if so, the farmer would inform him that such things are essential and unless he did them he could never have a harvest to reap.

The ultimate aim of the Christian should be the winning of souls to Christ, and everything should lead to that and be guided by that aim. His immediate aims vary and are quite different. His immediate aim may be the building of a standard Sunday school, or Training Union, or Missionary Union, or Brotherhood, or a large congregation, or a study course, or the beautifying of the church grounds or any one of a thousand things. Some may not see the wisdom of such things, but they are as essential in church work for reaching the ultimate aim, as plowing and building fences are for the farmer.

Rev. N. G. Lee has resigned as pastor of the Wiggins Baptist Church effective the last of this year. He is now open to a call to any other church or churches.

MEETING OF EXECUTIVE COMMITTEE SOUTHERN BAPTIST CONVENTION

By Walter M. Gilmore

The Executive Committee of the Southern Baptist Convention met in its regular semi-annual session in Nashville, Tennessee, Wednesday, July 17. In the absence of President Frank Tripp, Montgomery, Alabama, who was detained on account of illness, Dr. Charles W. Daniel, Eldorado, Arkansas, was made president of the committee. The other officers were re-elected as follows: Dr. J. M. Dawson, Waco, Texas, vice-president; Dr. Austin Crouch, Nashville, executive secretary; Dr. J. E. Dillard, Nashville, director of promotion; Walter M. Gilmore, Nashville, secretary-treasurer, publicity director, and press representative.

All the routine matters referred by the Baltimore Convention to the committee were taken care of, only a few of them being of general interest, among these being the matter of the Executive Committee registering conscientious objectors to bearing arms.

Inasmuch as there seems not yet to have been adopted a policy by the Government regarding conscientious objectors to bearing arms, but upon which we understand there is pending congressional action, the committee found itself unable to determine what facilities would be necessary to carry out the spirit of the resolution adopted by the Convention at this time. The matter was referred to Executive Secretary Austin Crouch and Dr. J. W. Storer, Tulsa, chairman of the Administrative Committee for further investigation and action.

The request of President W. W. Hamilton for approval of the Baptist Bible Institute soliciting personal designated gifts for money to pay accumulated interest on second mortgage on the Institute was granted, the Institute having been assured that it would be credited with \$2.00 for each \$1.00 paid, and that future interest would be reduced.

In regard to the request for Southern Baptists to participate in placing British refugee children in homes, this matter was referred to the Baptist World Emergency Committee, appointed by the Convention, of which Dr. Geo. W. Truett, Dallas, is chairman, and Dr. Louie D. Newton, Atlanta, is secretary. The committee endorsed heartily the emergency movement now being promoted by this committee to raise \$200,000 for the relief of the 407 English Baptist missionaries.

According to the report offered by Chairman J. M. Dawson of the Opdyke Scholarship Fund, there is now in this fund, which was left by Mrs. Dorothea Van Deusen Opdyke, of New York state, some fifteen years ago, \$178,316.86. Only the interest can be used for the education of mountain youth. The number of students to be helped by this fund during 1940-1941 is 90. All the scholarships have already been awarded and no additional applications will be considered this year. The amount made available this year is \$7,950.00. Since these scholarships were made, available, 576 students have been helped to the amount of \$80,981.25.

On Tuesday, July 16, three other Southwide committees met in Nashville—the Historical Committee, Dr. W. O. Carver, Louisville, Ky., chairman; Committee on Evangelism, Dr. Roland Q. Leavell, Atlanta, chairman; the special committee appointed by the Convention to cooperate with the editors of our State papers in increasing the circulation and influence of their papers, Dr. Louie D. Newton, chairman. It is believed that the plans outlined by these committees were constructive and practical and that they will result in attaining the high and worthy goals set.

New Albany: Sunday, July 21, was Home-Coming Day in the New Albany church. In keeping with their centennial celebration Dr. Webb Brame of Yazoo City, a former pastor, brought a splendid message to a packed house.

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

Worship * Serve * Give

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5:42.

Win Someone to Him!

I

The year 1939 was, for Southern Baptists, another year of very great gains, unprecedented gains.

The number of churches increased from 24,932 in 1938 to 25,018 in 1939, a net gain of 86, for the year.

The number of ordained ministers increased from 22,075 in 1938 to 22,493 in 1939, a net gain of 418.

Baptisms (all on profession of faith) increased from the record breaking number of 256,814 in 1938, to 269,155 in 1939—a net gain of 12,341, and a record not surpassed by any other two denominations in America.

The number of church members likewise increased from 4,770,185 in 1938 to 4,949,174 in 1939—a net gain of 178,989, a record not approached by any other non-Catholic body in America and only once (1920) surpassed by Southern Baptists themselves.

The number of Sunday schools, in spite of some losses in the rural sections, increased from 23,514 in 1938 to 23,754 in 1939, a net gain of 240 for the year.

In Sunday school enrollment, the gains were again right up at the top — increasing from 3,368,851 in 1938 to 3,523,853 in 1939, a net gain of 155,002. This gives Southern Baptists five years of unmatched gains in Sunday school enrollment, as follows:

In 1921 the net gains were 221,044
In 1924 the net gains were 155,236
In 1925 the net gains were 154,875
In 1938 the net gains were 157,144
In 1939 the net gains were 155,002

The combined gains of the past two years (1938 and 1939) were 312,146—which is 2,035 greater gains than came to them in 1924 and 1925, and represent the greatest two years gains in the history of Southern Baptist Sunday school work, or that of any other denomination in America.

The Vacation Bible schools also had another year of unprecedented gains, reporting a total of 4,349 schools with a total enrollment of 421,377 in 1939, as compared with 3,548 schools with 375,455 enrolled in 1938. This represents a gain of 801 Vacation Bible schools and 45,922 increased enrollment in 1939.

Our special survey of Training Union work in the South indicates a total of 38,756 B.Y.P.U.'s and B.A.U.'s and 5,238 Story Hours, or a total of 42,986 Training Union units, not counting General Organizations which are yet to be tabulated. This, compared with the total for the preceding year, shows a net gain of 1,169 Unions and 1,859 net gain in the Story Hours. The total enrollment meantime, increased from 753,581 to 836,851, including Unions, General Officers and Story Hours—a net gain of 83,270 for the year.

The gains in W. M. U. organizations and work, while not so unprecedented as those reported in 1938—the Jubilee Year—were in fact very splendid and inspiring. The W. M. U. organizations, for example, increased from 28,597 in 1938 to 39,720 in 1939, a net gain of 1,123; whereas the membership of the W. M. U. organizations increased from 715,402 to 747,845, a net gain of 32,443, for the year 1939. The contributions of the W. M. U. organizations showed a small loss as compared to the great Jubilee Year offerings in 1938—decreasing from \$2,614,556 to \$2,556,443, or a net loss of \$58,113 for the year.

In church property, Southern Baptists showed

the greatest gains of any year within the past dozen years. The church houses, for example, increased from 22,824 in 1938 to 23,008 in 1939, a net gain of 184 during the year. It will be noted, however, that 2,010 Southern Baptist churches are still without any sort of a house of work and worship and are most likely carrying on their services in school houses, old store buildings or other rented buildings. In the matter of pastors' homes, the reports show an increase from 3,868 in 1938 to 4,014 in 1939, a net gain of 146. The total value of church property, meanwhile, has increased from \$210,446,838 in 1938 to \$214,727,695 in 1939, a net gain of \$4,277,857 for the year....

The contributions of Southern Baptists have likewise shown a most commendable gain for the past year. The gifts for local work in the congregations, for example, increased from \$29,466,811 in 1938 to \$30,869,268 in 1939, a net gain of \$1,402,457 for the year. Incidentally, this is the first time since 1930 when the contributions for the local work in the churches have risen above \$30,000,000. The gifts for missions, education and benevolences, on the other hand, increased from \$5,798,529 in 1938 to \$6,267,263 in 1939, a net gain of \$468,734 in 1939, as compared to a net gain of only \$96,379 in 1938. Incidentally this is the first time since 1930 that the "denominational" gifts of Southern Baptists have risen above \$6,000,000. The total gifts, for all purposes, rose from \$35,265,340 in 1938 to \$37,136,531 in 1939—the first time that the total contributions have passed \$37,000,000 since 1930.

II

We have recently been reading: "A Bible Revival" by Dr. W. W. Hamilton. In characteristic fashion Dr. Hamilton presents a description of, preparation for, aids and deterrence to and results of a Bible revival.

"Simple Salvation" by Dr. Llew C. Northern. The title suggests the content. The first chapter is worth the writing and price of the book.

"Militant Christianity" by Dr. R. C. Campbell. It is a trumpet call to simple Christian duty. We need the vibrant spirit suggested.

"The Personal Evangelism of Jesus" by Pastor F. V. McFatrige. Here we see the Christ of the Gospels at work.

"Christian Stewardship" by Dr. E. K. Cox. Dr. Cox gives us a thorough analysis of Stewardship in its various phases.

"The Shepherd Comes to the Part Time Church" by Dr. Jno. D. Freeman. If we can't get the money beforehand, as soon as we are able we expect to give this book to every pastor in Mississippi. We have long needed it.

These books may be secured from your Baptist Book Store, Jackson, Mississippi.

III

Correction: The \$15.35 Designated Gifts from the Crystal Springs Baptist Church, Copiah County, as listed in the remittance for the first six months, last week's issue of The Baptist Record, should have read, \$215.35.

IV

Dropped in on Pastor Montie Davis and family recently. Thanks for the ice cold melon! He showed us over the house of worship and was happy over plans for enlarging the property. Doing good work.

Doing some real rural State Mission work, stuck six times on one trip. Thanks to Deacon Melvin E. Bates and Choctaw Bob, we got out. But for help we would have been there yet.

Despite rain and mud, spoke to house more than half filled with Choctaws. Gave gospels and tracts. Only 40 of 300 Christians.

They need help and encouragement. Spoke to Lion's Club, McComb, on "India and Egypt."

House filled at Friendship, B. T. Bishop, pastor. Work progresses nicely.

V

Southwest Mississippi Baptist Assembly off to a good start with nearly 100 present full time and about 75 others driving in. Autos getting "stuck" enroute prevented many more driving in. The spirit of fellowship and hospitality on

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB
A DEBTLESS DENOMINATION BEFORE 1945

Slogan: "DON'T PUT IT OFF—PUT IT OVER"

I

We pledged our Lord and Mississippi Baptists an economic administration. We make no claims of even near perfection at this point. We invite suggestions. In fact we asked the Commission of Twenty to study this matter. They passed it to the Executive Committee. That group seemed satisfied about the matter.

Your Secretary joins in the dissatisfaction over the overhead and promotional cost in this department. If Mississippi Baptists stopped wishing and acted with hands coming filled out of pocket books, almost overnight the debts would be paid. Being little and cheap will not pay debts.

Gripping will not pay them!

But sing a doxology! More and more Mississippi Baptists are clearing debts for greater action on many fronts!

Mississippi Baptists who are giving in this item want their money to go to the debts. That is certain. We have no dispensation to violate our pledge at this point.

We pledged Mississippi Baptists and our Lord an honest administration. Every penny must be handled honestly. A thorough and complete audit must present the picture at this point. Books are open on the table. We continually publish receipts and disbursements. We go on with our God!

II

We are happy to place another \$1,000 certificate. This time to W. L. Dossitt, Beulah, Bolivar County. Thanks! We can use more of these and the smaller ones, too!

III

No. 571 for \$36, No. 572 for \$36, No. 573 for \$36, No. 574 for \$36, No. 575 for \$36, No. 576 for \$36, No. 577 for \$36, No. 578 for \$36, each from a member of Pontotoc church, (Mrs. B. B. Hilbun, worker).

No. 531 for \$36, No. 532 for \$36, No. 533 for \$36, No. 534 for \$36, No. 535 for \$36, No. 536 for \$36, No. 537 for \$36, No. 539 for \$36, No. 540 for \$36, No. 541 for \$36, No. 542 for \$36, No. 543 for \$36, No. 544 for \$36, No. 144 for \$100, No. 145 for \$100, No. 146 for \$100, No. 147 for \$100, No. 148 for \$100, No. 143 for \$100, No. 187 for \$50, No. 184 for \$50, No. 142 for \$100, No. 185 for \$50, No. 189 for \$50, No. 188 for \$50, No. 190 for \$50, No. 191 for \$50, No. 192 for \$50, No. 193 for \$50, No. 194 for \$50, No. 195 for \$50, No. 196 for \$50, each from a member of Greenville Church, (McLaurin, field worker).

Also: 2 \$25 Five Thousand Club cards, and 13 \$30 Five Thousand Club cards, each from a member of Greenville Church, (McLaurin, field worker).

No. 513 for \$36, No. 514 for \$36, No. 452 for \$36, No. 453 for \$36, No. 454 for \$36, No. 455 for \$36, No. 447 for \$36, No. 448 for \$36, No. 449 for \$36, No. 450 for \$36, No. 451 for \$36, No. 218 for \$100 and No. 157 for \$50, each from a member of Cleveland Church, (Hightower, field worker).

No. 201 for \$100 and No. 201 for \$50, (W. M. U., Shubuta).

part of pastors and people unsurpassed. Plenty of spiritual atmosphere and at same time, fun and recreation. Pastors Jones, Cooper, Bookter, Jones, Wood, Cox, Hunter, Rhodes, Quin, Pardue, Pope, Terrell, Douglas, and others happy in the work. They expect to repeat.

BR

It is said that Dr. W. R. White will remain as pastor of First Church, Oklahoma City, declining the presidency of Hardin-Simmons University, Abilene, Texas.

ASSOCIATIONAL MEETINGS—

(Continued from page 2)

Sept. 26-27—Prentiss, Baldwyn, Baldwyn, Miss.

Oct. 3 (night), 4 (day)—Perry, Prospect, 12 Mi. S.W. of Richton.

Oct. 3, 4—Choctaw, Chester, Chester, Miss.

Oct. 3, 4—Chickasaw, Okolona, Okolona, Miss.

Oct. 3, 4—Gulf Coast—First Church, Gulfport, Miss.

Oct. 4—Liberty, Elim, 9 Mi. E. of Quitman.

Oct. 4—Kemper, Corinth, DeKalb, R. F. D.

Oct. 7, 8—Jones, Fairfield, Moselle, R.F.D.

(Night of 7th, and 8th all day)

Oct. 8—Carroll, Poplar Springs, Carrollton, R. F. D.

Oct. 8—Panola, Courtland, Courtland, Miss.

Oct. 8—Clay, Enon.

Oct. 9—Union, Union Church, Union Church, Miss.

Oct. 9, 10—Smith, Mt. Carmel, Forest, R.F.D.

Oct. 9, 10—Lincoln, Harmony, Brookhaven, Rt.

Oct. 10—Marion, Improve, Columbia, R.F.D.

Oct. 10—Jackson, Red Creek Union, Perkinston, R.F.D.

Oct. 10—Tallahatchie, Tutwiler, Tutwiler, Miss.

Oct. 10—Covington, Union Sr.

Oct. 10—Kosciusko, Bear Creek.

Oct. 10—Yazoo, Holly Bluff.

Oct. 10, 11—Leake, New Zion, East of Walnut Grove.

Oct. 10, 11—Mississippi, Mt. Pleasant, Gloster, R. F. D.

Oct. 10, 11—Pearl River, Carriere, Carriere, Miss.

Oct. 10, 11—Lawrence, Arm, Arm, Miss.

Oct. 10, 11—Holmes, Mt. Pleasant, West, Rt.

Oct. 11—George.

Oct. 11, 12—Itawamba, Pleasant Ridge.

Oct. 14, 15—Deer Creek, Catchings, Catchings, Miss.

Oct. 15—Leflore, Greenwood First, Greenwood.

Oct. 15, 16—Copiah, Bethel, Hazlehurst, Rt.

Oct. 16, 17—Pike, Bogue Chitto, 12 Mi. East of McComb

Oct. 16, 17—Lauderdale, Bethany, Kewanee, R. F. D.

Oct. 17—Riverside, Clarksdale, Clarksdale, Miss.

Oct. 17, 18—Neshoba, Coldwater, 8 Mi. S. W. of Philadelphia

Oct. 17—Wayne, Clara, Clara, Miss.

Oct. 17, 18—Pontotoc, Ecu, Ecu, Miss.

Oct. 17, 18—Winston, Poplar Flat, 3 Mi. N. Louisville

Oct. 18, 19—Greene, West Salem, Richton, Rt.

Oct. 18, 19, 20—New Choctaw, Mt. Zion, 2½ Mi. of Carthage

Oct. 22—Montgomery, Unity, Grenada, Rt.

Oct. 22—Columbus, New Salem, Caledonia, Rt.

Oct. 22, 23—Newton, Oakland, near Decatur.

Oct. 22, 23—Simpson, Mendenhall, Mendenhall, Miss.

Oct. 22, 23—Scott, Ridge, Harpersville, R.F.D.

Oct. 24—Hinds-Warren, Northside, Jackson.

Oct. 24—Noxubee, Macon, Macon, Miss.

Oct. 24, 25—Walthall, Knoxo, Tylertown, Miss.

Oct. 25—Jeff Davis, Hathorne.

Oct. 31—Franklin, Pleasant Valley, McCall Rt. — Union County.

BR

It was a pleasure to be with Rev. J. J. Hedge peth in the annual meeting at Bethel Church, Lincoln County, Sunday, July 14th and week following. In spite of the daily rains which kept the roads wet and the zeal of many of the folks dampened, we had splendid attendance at all the services, especially at night. Since the country churches have adopted the city style of having no dinner on the ground, the day services are not so largely attended as formerly when two services in the daytime and dinner on the ground was the custom. Brother Hedgepeth is doing a fine work on the field at Bethel and enjoys the confidence and cooperation of his people. They are considering going into the Ministers Retirement Plan with the pastor, in cooperation with his other churches.—J. L. Boyd.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, 1412 5th St., Laurel, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Preserve the article on this page by Dr. McCall and use it in your missionary society before the Season of Prayer for State Missions. We want every member of the Woman's Missionary Union to begin now to plan a worthy offering for State Missions during this week.

We have approximately 23,000 women who are members of societies saying nothing of the multitudes of young people who belong to our auxiliaries. Every one making an offering, would mean more than \$10,000. Pray with us that we meet our goal.

—o—

Pochow, Anwei, China.

Dear Friends:

At Chinese new year time we had a class for the local city church women and girls, with a general evangelistic service at noon daily for all. This took up the first two weeks after Chinese new year. Though some faithful study was done during those two weeks there remains much more to be done in the way of study and training for our folks.

After a few days intermission the city compound here was buzzing again with 100 women in from our various outstations to attend a month's study class. This class was financed partly by the \$333.33 Chinese currency from the Mrs. W. J. Cox W. M. U. Fund, partly by a gift from the Clifford Baptist Circle of the Shandon Baptist Church, Columbia, S. C., partly by a gift from the W. M. S. of the South Main Street Baptist Church, Greenwood, S. C., and partly by my personal gift. They studied the simplified W. M. S. Manual, Fifty-two Bible Verses, Women Characters in the Old Testament by Miss Willie Kelly, The New Testament Church in Brief by Miss Jane Lide, Stepping Stones for Bible Study, Books One and two, by Mr. J. H. Ware, The Meaning of Church Membership by Mrs. S. T. Crawley, phonetics, singing and Bible reading. The women were very appreciative of the fact that their American sisters had helped to make it possible for them to have this month of uninterrupted study.

Our country people did not have passes to enter the occupied city and we did not know how they could come in. However, we asked the Lord to open the way and when we presented our card and request to the sentry at the gate the folks were all allowed to come in. Many had walked between 35 and 45 miles with their bedding on their backs so they were glad to find a place to stop and rest awhile. We took a picture of the group which was very good. We feel sure that the women were benefitted by this month of study and will be better prepared to be useful church members in their local communities.

The faculty for this short term school consisted of Mr. G. W. Strother, Mr. Sun Pao Chu, Mr. Ts'ao Mao Kung, Mrs. I Yang Hsing, Mrs. P'an Yu Ting, a group of women to help with the phonetics and myself.

From this class we all went over north of the river for a four days' revival meeting to which Christians from all over the Pochow field had come. Dr. Nichols of Kaifeng did the preaching and all were greatly helped. During the four days Dr. Nichols was in Pochow he preached 17 times. The main service was in the North River Church. The North Suburb had services every afternoon and on Monday after most of the country folks had gone we had one noon service in the city church. All of these services were well attended. North of the river we found it necessary to have an overflow meeting and Mr. Sun Pao Chu who finished at our Hwanghsien Seminary last June

and Mr. Lu Wen P'u also a Hwanghsien Seminary man, were asked to lead the overflow meetings. From here Dr. Nichols went to Kweiteh for a five days' meeting with our Kweiteh folks. He has given himself unstintedly to preaching the Gospel in our midst and we pray the Lord's richest blessings upon him.

During and before the month the woman's class was here there were three opium or heroin addicts here to get freed from their bondage. We furnished food and care for them and prayed the Lord to give them the victory. Up to the present time all three seem to have gained the victory. We trust that they may continue to look to the Lord and be able to stand against all the fiery darts of the wicked one.

Next week Mr. and Mrs. Strother plan to go to Lu I for a meeting of several days. Miss Prossor and her group go to Dun Tu K'ou and Chia Ho T'an for phonetics classes (starting today). I am scheduled to go to five of our outstations, two of our native pastors doing the preaching, examining of candidates and baptizing at these places. I hope to have a week or ten days in the south country before our Mission meeting the last of May.

We are glad to have Miss Attie Bostick back with us. She will be the only one of us left at the station to look after things while the rest of us make these country trips. Please continue to pray for us that we may continually do that which is right and pleasing to our Lord and that as we look to Him we shall continually behold demonstrations of His glory and His power.

Yours truly,

Clifford Barratt.

—o—

OUR MISSISSIPPI "MACEDONIAN CALL"

By D. A. (Scotchie) McCall

"Come over into Macedonia and help us." Read Acts 16.

First of all the missionaries were blessed in being in contact with the Spirit of our God. What joy and assurance comes in knowing He directs us!

Second, as a result of this Spirit-directed call, a woman is saved—the first convert in Europe. Then a girl is set free. Dealers in souls are routed!

Te Christ's women among Mississippi Baptists: Who can say the call of the Choctaw preachers and laymen is not Spirit-directed? Who can say the call of the church whose building was blown away was not Spirit-directed? Or, the one standing without doors, windows and ceiling? Or, again, the building burned recently by forces of darkness in the night? Who can say the call of the homesteaders for the gospel is not Spirit-directed—their children growing up without the gospel? Who can say the Coast section appealing for a missionary is not directed of the Spirit? Who can say the young people in colleges asking us for Christian leadership are not Spirit led? We believe these and others come from the very heart of our God? Our God trying to stir us up! Our God trying to reach our hearts, tongues, purses!

Thousands of Mississippi Baptists—many of them women—are blessed by being in close communication with God. You will obey the call as did the missionaries long ago! The Mississippi Baptist W. M. U. "went over the top"—\$16,000 for Foreign Missions.

The Mississippi Baptist W. M. U. "went beyond"—\$11,000+ for Home Missions.

Surely the Mississippi Baptist W. M. U. will for Christ's sake and the urgent need all about us, put \$10,000 into State Missions.

We thank God for you all—for Miss Frances Traylor, our splendid W. M. U. Secretary; for Mrs. Ned Rice, our interested President; for Miss Edwina Robinson, our fine Young People's Secretary—and all the rest. All have been so cooperative and helpful!

We plead now, first, for the preaching of the gospel to "every creature" (Mk. 16:15) in our own beloved Mississippi.

God has given us a glorious heritage in our Mississippi. Let us keep it for Christ our Lord.

Out of 2,000,000 people in Mississippi, how does it happen that over 700,000 above 10 years of age are out of Christ?

Surely many of His churches are not geared up right! Surely someone is not hearing the Mississippi "Macedonian Call"! Surely somebody is not directed of the Spirit! For He has the salvation and love and power!

But the women of W. M. U. will not fail Him! They are of those who dreamed of Him, and mothered Him (Mt. 1:21, 23), and ministered to Him, (Lk. 8:1-3), and loved Him (Lk. 7:47), and sheltered Him, (Lk. 10:38-42), and stood by while He was dying, (John 19:25, 26), and watched at the tomb (Mt. 28).

"My Jesus, I love Thee, I know Thou art mine, For Thee all the follies of sin I resign; My gracious Redeemer, my Saviour art Thou; If ever I loved Thee, my Jesus, 'tis now."

—BR—

A GRUESOME EXPERIMENT

—o—

Under this heading the editor of Now, weekly publication of R. G. LeTourneau Inc., Peoria, Ill., describes the experiment of a French surgeon to determine the accuracy of the artists who have painted pictures of the crucifixion. The surgeon nailed to a cross a body intended for anatomical dissection, noting the different positions of parts of the body. He then pointed out the errors committed by the painters.

The writer of the article then states:

But we are wondering whether or not the French surgeon in his search for absolute accuracy regarding the crucifixion discovered just why Christ was crucified. For after all, it is the "Why" not the "How" of the crucifixion that is vital to us!

For absolute accuracy on that important point we go to the unimpeachable authority of the Scriptures. There we find such statements as these:

"He was wounded for our transgressions, He was bruised for our iniquities." (Isa. 53:5).

"Christ died for the ungodly." (Rom. 5:6).

"Christ died for us." (Rom. 5:8).

"Christ died for our sins." (I Cor. 15:3).

"Who His own self bare our sins in His own body on the tree." (1 Pet. 2:24).

"Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God." (1 Pet. 3:18).

May the French surgeon as well as the artists, sculptors, writer and readers ask with the poet:

"Oh! why was He there as the bearer of sin

If on Jesus my guilt was not laid?

Why from His side flowed the sin-cleansing blood

If His dying my debt has not paid?"

The proper way of profiting from the crucifixion of the Saviour is to make a personal application of that death and say with the Apostle Paul: "The Son of God loved me and gave Himself for me." (Gal. 2:20).

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

D. A. McCALL, Cor. Secretary
P. I. LIPSEY, Editor

A. L. GOODRICH, Cir. Manager
SUBSCRIPTION: \$1.50 a year, payable in
advance.

Entered as second-class matter, April 4,
1918, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

Our Advertising Department is in charge
of Jacobs List, Inc., Clinton, S. C. Soli-
citing Offices: E. L. Gould, Manager, New
York Office, 40 Worth Street, New York,
N. Y.; J. Archie Willis, 162 E. Ohio Street,
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DESTRUCTIVE FORCES

Bishop Edw. Blake, Methodist

"Twenty years ago the Eighteenth
Amendment was adopted, prohibit-
ing the manufacture, sale, importa-
tion and transportation of intoxicat-
ing liquors within the United States
or any of its possessions. For four-
teen years this amendment was a
part of the Constitution of the
United States and one of the fun-
damental laws of the land.

"Not all was accomplished under
this law that its supporters hoped
for and its enemies feared. There
were many faults and failures in its
administration. Incompetency, dis-
honesty, and hypocrisy often marred
its enforcement.

"From the beginning, the law
was flouted by certain of our priv-
ilege classes. 'Piqued at what they
regarded as an infringement upon
their private rights,' no statute was
ever more willfully disregarded
than the Eighteenth Amendment.
Yet in spite of an opposition that
was selfish, mercenary, unscrupul-
ous, and relentless, the law was not
without substantial benefits to the
nation as a whole.

Twenty Years Ago

"One hundred and seventy-seven
thousand legalized saloons were out-
lawed and driven to cover.

"The consumption of liquor in the
nation was reduced to one third of
what it has been before prohibition.

"The country prospered. The
wealth of the nation increased by
more than \$100,000,000,000 in the
first decade of prohibition. It was
increasing at the rate of \$1,000,000,-
000 every thirty days up to the
economic breakdown of 1929. The
nation's annual income at the end
of the first ten years of prohibition
was \$60,000,000,000 greater than
the nation's income ten years be-
fore prohibition began.

"While we would not credit all of
these economic achievements to the
Eighteenth Amendment, it is be-
yond dispute that the first decade
of national prohibition was the
greatest period of prosperity in the
history of America.

Nineteen-Thirty-Three

"Yet predatory wealth lined up
almost solidly against the amend-
ment and demanded its repeal. The

Association Against the Prohibition
Amendment, backed by \$40,000,000,-
000 of wealth, fought the battle for
liquor. We were promised if prohibi-
tion were ended and liquor were
legalized the traffic would be con-
trolled, the saloon would not return,
drunkenness would cease, bootleg-
gers would be put out of business,
crime would be driven to cover, rev-
enues would be increased, taxes
would be reduced, budgets would be
balanced, prosperity would return,
and peace and happiness would reign
among the people.

Present Facts in the Light of of the Past

"The amendment was repealed.
Seven years ago the reign of le-
galized liquor was ushered in. What
are the results? The promised rev-
enue has not been realized. The
national budget has not been bal-
anced. The Federal Treasury is \$45,-
000,000,000 in red, and steadily go-
ing deeper. The national debt is the
highest in our history, and rapidly
rising.

"Taxes have not been reduced.
They are higher than ever before,
and still going up. Prosperity has
not returned. Millions of unemploy-
ed are still tramping our streets,
and highways. Multitudes of our
people are dependent upon public
and private charity. The bootlegger
is still with us.

The 1940 Saloon

"The saloon has returned. It is
here in forms a thousandfold more
vicious and debauching than any-
thing ever known in the palmiest
days of the pre-prohibition era. The
beer garden, the cocktail lounge,
the night club, the dance hall, and
a host of other forms of bedevilment
have been thrust upon us. Never has
America witnessed such a moral
debauchery of its citizens, men and
women, adults and youth, parents
and children, as since the return of
legalized liquor.

"Our highways have become
slaughter houses for drinking and
drunken drivers. Thirty-six thou-
sand persons are slaughtered an-
nually on our public highways, one
every fifteen minutes. A million
others are injured, one every thirty
seconds. A rapidly mounting ratio
of these killed and wounded must
be laid at the door of liquor.

"The nation's sense of shame is
numbed. The spirit of moral pro-
test is smitten with apathy. America
needs a moral revulsion to awaken
her, a blazing wrath to bring her
to her feet against this evil. Our
homes must be protected. Our youth
must be saved. This devastating
traffic in liquor is America's major
curse. It should and must go.

Leadership

"Our political leadership is im-
portant. Our economic leadership is
equally helpless. The blind are lead-
ing the blind, and unless help comes
soon, we will all go into the ditch
together.

"Our problems are too vast and
too complex to be solved by human
wisdom. The forces against which
we contend are too powerful to be
overcome by human strength alone.
Only God Himself is sufficient for
this day. He must save or we are
lost. The world is waiting for some
voice of authority to speak the
word of hope and life to men. There

is only one voice that can speak.
There is only one Guide that can
lead the way to security and peace.
'There is none other name under
heaven given among men whereby
we must be saved.' There is no sal-
vation in any other.

"The hour is here for the church
to gird her loins for battle. The
time has come for the church to
swing into action with all the power
at her command, to cry with all her
might to a distraught and despair-
ing world, 'This is the way, walk
ye in it.' 'Turn ye, oh, turn ye, for
why will ye die?'"

—From: American Business Men's
Research Foundation, 111 W. Jack-
son Blvd., Chicago, Ill.

—BR—

A SOUTHERN BAPTIST RADIO HOUR

—O—

A vast majority of Southern Bap-
tists feel an imperative need for a
Baptist broadcast with as wide cov-
erage as possible. Increasing pres-
sure for such broadcast has been
placed on the Radio Committee,
Southern Baptist Convention. The
financial problem has held the Com-
mittee in check.

By invitation above 35 very
thoughtful leaders from 15 of the
18 states of the Convention met the
Radio Committee in a luncheon on
Thursday of the Baltimore Conven-
tion. Others were invited and could
not be present. The Radio Commit-
tee asked these honored brethren
two questions. First, shall the Ra-
dio Committee recommend to this
Convention that effort be made to
effect a Baptist Broadcast with
Southwide coverage in the next Con-
vention year. The reply was a hear-
ty and unanimous "YES." We then
asked, how can the expense of such
project be financed. For two hours
these men of God thoughtfully and
prayerfully considered this question.
A number of plans were offered and
with good reason discarded. At last
a plan was unanimously agreed up-
on, which the Radio Committee
adopted. On Saturday morning fol-
lowing, it was offered to the Con-
vention as a substitute for the Rec-
ommendation 3 of the report of the
Radio Committee as found in the
printed reports of the Convention.
After discussion on the floor of the
Convention, the report, carrying the
substitute for Recommendation 3,
was adopted by the Convention with-
out a dissenting vote. Here is the
substitute which will appear as Rec-
ommendation 3" in the Radio Com-
mittee Report of the forthcoming
Convention minutes:

Recommendation 3:

We recommend that the Radio
Committee be and is hereby auth-
orized to arrange for a Baptist Hour
with as wide coverage as is prac-
tical at first, looking to a complete
coverage of the Convention terri-
tory as rapidly as is practical, as
provided for herein as follows:

(1) The Radio Committee shall in
no wise involve the denomination in
debt at any time in such Baptist
Hour Project. To insure this no fi-
nancial obligations for broadcasts
shall be assumed by the Radio Com-
mittee until same shall be in the
hands of the committee.

(2) That the Radio Committee
shall carry the program of the Bap-

tist Hour into one city of every
state of the Convention territory
with the understanding that the
Baptists of such cities shall agree
to finance their respective propor-
tionate part of carrying such pro-
gram into the cities as indicated
herein above.

(3) That the Radio Committees of
the various State Conventions be
and are hereby requested to arrange
for statewide broadcasting of such
Baptist Hour picking up the pro-
gram at the place of outlet in the
state arranged by the Radio Com-
mittee of the Southern Baptist Con-
vention, provided that such activity
of the respective state committees
shall be done with full approval of
the respective State Conventions, or
executive committees of the State
Conventions, and that the State
Committees undertake to finance
the cost of such statewide coverage
in harmony with the plans of the
State Conventions or their executive
committees.

(4) That the Southern Baptist
Radio Committee be and is hereby
authorized to receive voluntary con-
tributions to the expense of the
Baptist Hour through the method
generally known as fan mail, but
that no appeals for funds are to
be made in the broadcasts, and no
acknowledgments of receipts are to
be made in the broadcasts, though
records of all receipts are to be
kept and receipts forwarded to do-
nors. Official audits of all records
of the Radio Committee are to be
made in harmony with the estab-
lished policies of the Convention.

(5) That the Convention caution
the Radio Committee to see to it
that the programs and messages
sent out on such Baptist Hour shall
be of the highest type and in har-
mony with the greatest kingdom
needs of the hour, but that the de-
tails of such programs and messages
be left in the hands of the Radio
Committee as is true of the output
of the Sunday School Board.

This simply says two things to
your Radio Committee. First, un-
dertake a Baptist broadcast with as
wide coverage as can be arranged
during the current Convention year.
We take it that such broadcast will
be given weekly and that we at-
tempt as wide coverage as at all
practical over a period of at least
13 weeks as a beginning.

Second, the project is to be fi-
nanced as set forth in the recom-
mendation. This can be done but
will require the closest and most
enthusiastic cooperation from the
Baptists of every state as well as
from the Baptists in the cities of
outlet for the messages in the vari-
ous states.

Our Baptist people have an aware-
ness of the tremendous and increas-
ing effectiveness of radio in influ-
encing the masses of people every-
(Continued on page 16)

Apartment for Rent

Five room, newly decorated apart-
ment in Clinton, excellent location.

Box 26, Clinton, Miss.

SNAPSHOTS IN ANY ROLL DEVELOPED
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Prints in Natural Colors Only 25c!
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Sunday School Lesson

By HIGHT C. MOORE

Lesson for August 4
THE TWO WAYS

Psalms 1; Matthew 7:24-27

The Psalter opens with "The Psalm of the Two Ways" contrasting the character and the destiny of the righteous and the wicked. The peroration of the Sermon on the Mount pictures two foundations exhibiting respectively the wisdom and the folly of the two types of builders. Always there is "the high way and the low" and between them we each and all must choose. God help us to choose wisely and to act well!

Notes Analytical and Expository

1. The Book of Psalms begins with a vivid contrast between the righteous and the wicked. The contrast is fivefold: (1) The Two Characters. Look at the first: He is a good man; he is a separate man, resisting temptation, standing aloof and apart from sin; he is a blessed man in the eyes of God and the good and happy in his own heart and life. Look at the second with the sharp gradation downward: in nature he is neglectful as ungodly, rebellious as sinner, defiant as scoffer; in temptation he listens to bad counsel, loiters along the wrong way, lolls on the settee of scorners; in conduct he first participates, then associates, and finally abides with evil doers. (2) The Two Standards. The Bible is the standard of the good man: he delights in it as the Law of God; studies it with diligence, brooding upon it day and night; and obeys it with fervor and fidelity. The ungodly man, on the contrary, dislikes and disobeys the law of God; ignores and neglects it; sets up himself and seeks the world. (3) The Two Attainments. True success crowns the good man's life and labor. He is like a great tree planted under most favorable conditions, growing in strong branches and fadeless leaf, and fruiting abundantly in its season. Everything he does prospers because he is right and does right. Similarly, failure terminates the bad man's life and labor. He is like a worthless chaff petal which an ox treads off the grain on the threshing-floor and then is tossed by the winnowing-fork into the night wind to be blown into a ravine or among the rocks. (4) The Two Destinies. Whither the righteous in the day of Final Account? He shall stand before the bar of God to be acquitted of all sin and guilt, released into larger life, and united with the congregation of the righteous. Whither the wicked in the Day of Judgment? He shall be arraigned but not acquitted; he shall not stand and be set free, but declared guilty before God and cast out from the company of the good. (5) The Two Ways. The way of the righteous is known and owned of God as the way of life and light and love; and therefore the way to heaven and happiness forever. The way of the wicked, ignoring God and consequently ignored by him, can end only in depravity and disaster. What an in-

finite and inerrant contrast both in this world and in that which is to come!

2. The Sermon on the Mount ends with a contrast in two foundations, the one that of a wise builder and the other of a foolish bulider. See the two-panel picture drawn by the master hand of the Great Teacher. (1) The Way of the Wise Man. In faith he looks to the Lord. With attention and appreciation he listens to the Lord and learns from the Lord. With fervor and fidelity and effectiveness he is loyal to the Lord in diligent doing of what he has said. He practices what Jesus preached and taught. Therefore as a hearer and doer of the word he is like a prudent man who selected a strong rock foundation for his residence and then erected the house thereon. Come torrential rains, and rising rivers, and cyclonic winds to beat upon that house from above and beneath and on every side; but it stood strong and secure, for it clung to its base and its base was immovable rock. Wise indeed was the builder; and who would not walk his way? (2) The Way of the Foolish Man. In relation to the Lord and to his own life he is imprudent because impenitent and unbelieving and unfaithful. He hears about and even hears the Master but does not hearken to his teaching. He knows the Lord's word but wilfully neglects his work. He is therefore like the foolish man who may have built his house as fine or finer than his neighbor, but erected it on sand, not digging down to bedrock or sinking deep an underpinning of stone pillars. Came the same test to this house as to the other; but because it was set like a coop on surface and shifting sand the rains overwhelmed it and the rivers undermined it and the winds overturned it in complete collapse as a giant oak is struck down by a storm, leaving it a worthless wreck. Who does not stand back in awe from such a scene; and who would build his house upon the sands of time when he can build upon the Rock of Eternity?

"GO THOU AND DO LIKEWISE"

A group of the young people of the Forty-First Avenue Baptist Church, Meridian, have organized themselves into a volunteer workers' band of personal soul winners with Jesse L. Byrd, Jr., as chairman and Miss Beatrice Birdsong as secretary. The name chosen for the organization is "Christ's Crew of Life Savers," and the purpose is to attempt to carry out the mission of Jesus Christ, namely, "to seek and to save those that are lost."

Religious services are conducted at the Matty Hersee Hospital every Sunday afternoon, in both white and colored wards, and in the county jail, at which time Jesse L. Byrd, Jr., and Lewis Curtis alternately bring messages, and other members of the group give personal testimonies and distribute religious tracts, single gospels, and other literature. Following each service, personal contacts are made by visitation to each bed in the wards and in private rooms talking to individuals about their soul's salvation.

THE INSTITUTE OF FRANCE AND THE BAPTIST BIBLE INSTITUTE

President W. W. Hamilton
New Orleans, La.

The Institute of France was the union of the French Academy, the Academy of Belles-Lettres, the Academy of Sciences, the Academy of Fine Arts, and the Academy of Political and Moral Sciences. So the Baptist Bible Institute departments include more than the standardized courses in theology.

The Baptist Bible Institute work is made up of the usual standard seminary classes in theology, offering the degrees of Bachelor of Theology, Master of Theology, and Doctor of Theology, requiring two and three and five years study, but the Institute also offers courses in English Bible, in Religious Education, in Missionary Education, in Woman's Missionary Union Methods, in Baptist Student Union Leadership, in Church Secretaryship, and in Sacred Music. The music courses include Theory, Conducting, Choral Work, Hymnology, Harmony, Choir Management, Normal Training, History of Music, Voice Culture, and Piano.

The Institute offers also "Correspondence Courses," such as Synthetic Bible Study, Bible Doctrine, Personal Evangelism, the Christ of the Gospels, the Bible and Missions, Christian Missions, Bible History, Biblical Antiquities, Religious Education, Practical Church Music, and Musical Notation and Conducting.

The pastor of one of the great churches of the South was so impressed with the facts here given that he made special request for their publication. The Baptist Bible Institute rejoices in the manifold and far-reaching ministry which it has been called upon to render for Southern Baptists.

Preaching services are held each Saturday night on the streets of the city, also, in which much interest is manifested, and many professions of faith. Following these services, members of the group mingle among the assembled crowd to deal personally with any who might be interested and to hand out gospels, tracts and other helpful literature.

Much good is being accomplished by these young people who are voluntarily carrying on this work aside from other duties in the church, and they have the full endorsement of their church upon them.

—J. L. Boyd

"Worry is the interest we pay on trouble before it is due."

Raise MONEY ... Easily

There is no surer, easier or more pleasant way to raise needed funds for churches or clubs than with the aid of our co-operative plan. Women everywhere accept Gottschalk's Metal Sponge as the foremost metal scouring device. They buy this time and labor saver without hesitation. A sale is made almost every call. In the past 20 years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars. METAL SPONGE SALES CORPORATION, Philadelphia, Penna.

Gottschalk's
METAL SPONGE



REV. W. M. TABB

Rev. Wm. M. Tabb, a member of Calvary Baptist Church, Jackson, has been called to Clear Branch Church near Wesson, Miss.

Clear Branch Church is not a full time church and Brother Tabb will be glad to hear from any church near Wesson, or in the southwestern part of Mississippi, who may need a pastor.

The Clear Branch Church will begin their revival meeting the first Sunday of August and every one is expected to attend if you are near enough to do so.

Rev. Wm. M. Tabb will do the preaching in the revival and his family will be with him and will assist with special music and singing.

Rev. Tabb was ordained to the Baptist ministry at Calvary Baptist Church, Jackson, on December 17, 1939. He has had seventeen years experience in the ministry and will be a worthwhile pastor for any church that may be in need of a pastor.

Address Rev. Wm. M. Tabb, Florence, Miss.

—BR—

Dr. Leo Greene, now teaching in the Louisville Seminary will assist Pastor Edward L. Byrd in a meeting in Holly Springs beginning July 28th.

—BR—

Internal moral rottenness has brought ruin on all the nations of the past which have perished. The truest patriotism in America will pray for a great religious awakening. It's of no use to use high sounding religious phrases and continue to guzzle liquor, play poker and swear like a trooper.

FORK UNION MILITARY ACADEMY

A Christian school with the highest academic rating. Small classes. Supervised study. Upper School prepares for university or business. R. O. T. C. Also post-graduate course. Separate Junior School for boys below high school grade. House mother. All sports. Every modern equipment. 24 states represented. Catalog. President J. J. Wicker, FORK UNION, VA.

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DOES NOT LEAVE YOU UPSET

Sunday School Department

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SEC.

And Another!

The Business Men's class of the Adult department of the First Baptist Church, Philadelphia, has again joined our standard list. This is not the first time for this fine class to be standard, but it shows that a group of men can also reach up to this fine attainment for their class.

The teacher is F. M. Wiggins. Congratulations to them all!

January to June

For the first six months of 1940 the honor of having received more awards than any other church goes to the First Baptist of Columbia. The pastor is Dr. F. K. Horton, and the superintendent D. D. Kennedy.

The association receiving the most awards during the same time is Hinds-Warren.

We note that every association in the state received one or more Sunday school study course awards during the first six months of 1940 except the following: Alcorn, Benton, Clarke, Coldwater, Franklin, George, Grenada, Itawamba, Kemper, Lawrence, Liberty, Marshall, Monroe, Mississippi, Montgomery, Pontotoc, Rankin, Tate, Tishomingo—19.

Five of the above: Clarke, Franklin, Liberty, Marshall, Mississippi have received awards in July, which leaves only 14 with none. And with five months yet to go in this year, there is no reason why we cannot make it 100% this time in associations receiving Sunday school awards.

This has never been done. Let's all work toward the end of helping our people by giving them the advantages of good training.

What They Say

"Center Hill Baptist Church, of DeSoto Association, closed a Vacation Bible school with the commencement last night. We had a good week together and this was the first school ever conducted in this church. The pastor was principal, and I've heard this school was the greatest event ever to come to pass in this church. The children wanted to keep on for at least another week. We expect a greater school next year." — W. Calvin Meacham.

After having good schools this year in his three churches, Pastor W. O. Carter, Marion County, says: "All the churches have voted to have bigger and better schools next year."

After giving some facts and figures on their school, Dr. O. P. Estes, pastor of Picayune First Church, says: "Again I would love to bear my testimony of the value and importance of a Vacation Bible school opportunity."

"Our Bible school at Victory church in Jefferson Davis County was most unusual. This was the first school I had ever held in connection with a revival, but it was a great success. We met from 8:30

to 10:30 each morning. It rained every day, but the children came just the same. This plan is not ideal, to be sure, but it works well with the smaller rural churches. We had nine conversions during the meeting, and seven of them came from the Bible school. Certainly the Vacation Bible school is one of our greatest soul winning agencies." — Gaston G. Mooney, pastor.

Why Not You?

The value of these schools is established. Many churches that have not yet planned one can do so now for August. Many of our fine schools are held each year during August. Let's give our boys and girls this opportunity.

GATEWOOD-HANNAH EVANGELISTIC SERVICES

To date, in an evangelistic work that carries them in community during day and to church with Life of Christ picture and lecture at night, Alton Gatewood and Harry Hannah have had 8,150 at services, visited 875 homes, reached 38 churches in 11 counties. They launched their program on faith and each church is sending them on to another. Besides the program at the church they have started mission points and are working with the negroes.

Twelve Negro churches have been reached and are being organized so as to have Bible study in them.

Brother Gatewood states that he is starting a library for the colored pastors and would appreciate you sending any book that you think will be of value to him so he can put it in the library. This will be available to all preachers and they can borrow books. Also a Bible study series is being arranged so as to have course taught to all churches. He states that there is much response and on six occasions by preaching the word and working with them he has been able to break up cult meetings that have been robbing Negroes in false work. Certainly they need your prayers and encouragement. Besides this they have visited 250 sick, preached 91 sermons and in many places helped to organize and promote church organizations. The work and service of our Baptist Book Store has been stressed in each church, with literature being carried to all. We thank God for the work these two ministers are doing and think they have clearly shown us that we need to rely on God and proclaim the Gospel of a living Christ. Certainly he will carry us through.

—A Friend

The teacher was putting questions to the class: "What do we call a man," he asked, "who keeps on talking and talking when people are no longer interested?"

"Please, sir," replied a boy, "a teacher".

10¢ 25¢

Calotabs

BILIOUSNESS

FRANKLINTON (LA.) YOUTH REVIVAL

The recent Youth Revival at the Franklinton Baptist Church July 7-14 proved to be one of the greatest meetings the church had ever had. It was a blessing to the entire church and especially to the young people.

The Lord sent four earnest and consecrated college young people to lead in the meeting, and their service was most acceptable. Leonard Frank Campbell, son of Dr. L. B. Campbell of New Orleans, preached the Gospel clearly and earnestly and forcefully. Owen Williams, Jr., son of Rev. O. C. Williams, Utica, Miss., led the singing, worked with the Young People's Choir, and led the discussion groups, leading the young people to higher ground in living for Jesus. Electra Warren, of Jackson, Miss., presided at the piano, rendering a service that was deeply appreciated. Christine Hollis, also of Jackson, brought inspiring devotionals at the 8:00 o'clock morning services and led the meditation at the campfire service after the preaching service each night.

One of the most worthwhile features of the meeting was the young people's discussion groups, in which the young people were led to face the problems of genuine Christian living in the face of the present day temptations and un-Christian attitudes.

Only eternity can reveal the full results of the meeting, but the church rejoiced in seeing many definite decisions made for Christ. There were six professions of faith and quite a number of rededications of life. Then as a climax to the meeting five of the church's finest young people surrendered to the call to definite Christian service, including two young men who answered the call to preach.

We are grateful to God for sending these four noble Christian young people our way, and we deeply appreciate their fine work among us.

Wm. L. Compere.

A tourist stopped his car and asked a little country boy how far it was to Smithville.

The little boy replied: "It's 24,996 miles the way you're goin', but if you turn around it's only four."

ARE YOU PLANNING A "BUSINESS COURSE?"

Since the days of World War I, the United States has witnessed an unprecedented influx of women into responsible places in the field of business and commerce.

Throughout this nation there has sprung up countless numbers of "Business Colleges," some of a worthwhile nature and others of the "fly-by-night" variety. These schools each year turn out thousands of young women with secretarial training.

In their mad rush to train their students in the art of manipulating typewriters and business machines and allied subjects required for those who seek secretarial positions, the majority of these schools have neglected to surround their students with a wholesome environment so necessary to character building.

Employers want efficient employees but they also demand employees of character.

In keeping with the progressive spirit of the institution Mississippi Woman's College at Hattiesburg, is announcing that they have added a practical one year secretarial course to the school's curriculum.

To those young ladies of our community that are contemplating the enrollment in a school of business training, we urge that they consider the course being offered by Woman's College.

Not only will they receive efficient secretarial training but they will have the benefit of the wholesome environment of a Christian college.

—Ed. from News-Commercial, Collins, Miss.

Dr. Bratcher, who has taught for several years in the Department of Education in Mississippi College, has resigned to accept the superintendency of schools in Hot Springs, Ark. He is a native of Kentucky with the doctor's degree from the University of Chicago. We hope for him a large field of usefulness in Hot Springs.

Church Furniture

Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDDE & WEIS MFG. CO.
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Bilhorn FOLDING ORGAN

● Just the right instrument for Sunday schools, small churches, street evangelistic services, mission fields, funerals, and in the home. Write for free illustrated folder. Prices are definitely going up September 1—take advantage of these low prices now!

Model A

Four octaves, single tone action. Made of 3- and 5-ply waterproof veneer covered with black leatherette keratol. Without right knee lever or swell and without decorative openings in front and top key panels. Range: Second C below middle C to second C above. Length, 30 inches, height, 36 inches. Weight, 35 pounds.

Special, \$49.50

Model K

Four octaves, double tone action with two knee levers and swell. Made of genuine waterproof 3- and 5-ply laminated Oak veneer, highly polished. Range: Second C below middle C to second C above. An ideal organ for outdoor work requiring a large volume of tone. Length, 30 inches, height, 36 inches. Weight, 38 pounds.

Special, \$67.50

BAPTIST BOOK STORE
500 EAST CAPITOL ST. JACKSON, MISS.

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children:

Among those who made a profession of faith in Jesus and were baptized in a recent revival was Bob, a twelve year old boy, small for his age and rather timid. He became faithful and regular at all the church services even when it seemed impossible for the other members of his family to attend. One Sunday night when the weather was a bit threatening and the attendance inside the church was rather small, a group of his friends and older boys and girls just dismissed from B. Y. P. U. were standing outside the church, idly chatting and laughing. It was time for the preaching service to begin. Little Bob was inside, but he knew what was going on outside. He kept his eyes fixed on the young student preacher, a friend and neighbor of his, who was filling the pulpit in the absence of the pastor. He saw the young preacher glance at his watch and then look uncertainly at the congregation. Little Bob could stand it no longer. Up, he jumped, and darted out the door. In a plaintive, insistent voice, he urged the lingers outside, "You all come on in. He's a-waiting for you." Responding to the appeal, and perhaps a little rebuked by Bob's seriousness, the group turned and went inside the church.

Wouldn't it be wonderful if all members were as interested in their church's welfare and took the responsibility as conscientiously as did Bob? He held no big office and was just a twelve year old boy, small for his age, but he loved God and the service dedicated to Him and in his own way he just had to do something—and he did. Somehow, I couldn't help feeling that he was truly converted.

With love,
Mrs. Frances Steele.

Iuka, Miss., R. F. D. No. 5
Old Horn, July 13, 1940.

Dear Mrs. Steele:

I am not a child but I am a member of the Baptist Church at Old Horn, Tishomingo County. We have a Sunday school and B. Y. P. U. We have four classes in our Sunday school. I am teacher of the adult class, also superintendent.

In our lessons on Job, the question has been asked at what time did Job live. We read in Genesis 46:13 where Jacob and sons and grandsons were going down to Egypt. One of Issachar's sons was named Job. I believe after Joseph and his sons died, Job left Egypt and went to the land of Uz. I believe this is the same Job because he worshipped the Lord by sacrifice. He learned that from his people before they left Egypt.

Yours very truly,
W. V. McAuley.

Brother McAuley, we appreciate your interest in the paper and in our page.—F.L.S.

Carthage, Miss., July 19, 1940.
Dear Mrs. Steele:

We are two little girls who want to join the Children's Circle. We are both twelve years of age and we go to Sunday school every Sunday that we can. We are attending a revival meeting this week. When school starts we will both be in the seventh grade. We enjoy reading the Children's Circle every week. We are each sending five cents to the orphans.

Your new friends,
Audrey Grice
Hettie Lee Gamillion

Thank you, little friends for your letter and offering.—F.L.S.

Collins, Miss., July 22, 1940.
Dear Mrs. Steele:

May I join your circle? I enjoy reading the Children's Circle very much. I go to church and Sunday school every Sunday that I can. I am sending the answers to Frances Mary Bridges' questions. I hope they are correct. I am also sending ten cents to be used where it is needed most.

Your new friend,
Mary Lee McDaniel

We are glad to have your letter and appreciate the gift. Since the answers to Frances Mary's Bible questions have been given, we won't take space to publish them again, though we are glad that you answered them too.—F.L.S.

Waynesboro, Miss., July 20, 1940
Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I enjoy reading it very much. I am a little girl nine years old and I will be in the fourth grade next session. I go to Sunday school and church every Sunday I can. I live in the country on a big farm. I have one brother and one sister. We have lots of pets. I am sending ten cents for the orphans. I hope I will see my letter in the Record next week.

A new friend,
Fay Lea

Fay, what a fine time you must have on that farm with all your pets! We are grateful for your gift.—F.L.S.

Star, Miss., July 20, 1940
Dear friends:

Enclosed find ten cents and a poem that I hope may do good. I am seven years old.

Bye, bye and love,
J. R. Bridges

J. R., maybe you'll be a poet yourself when you grow up. We are thankful to you for your donation.—F.L.S.

A SUMMER DAY'S SERMONS

The sun's text is:
"Begin the day with shining purpose, any way."
The rain's text is:
"Let tears fall, only where they'll make the world more bright and fair."

The wind says:
"Let your voice be sweet, and, only pleasant things repeat."
The flowers whisper, (hid apart):
"Show to the world a kind, sweet heart."

While the sky from up above,
Shines down the sermon:
"Heaven is Love."

—Author Unknown.
Sent in by J. R. Bridges.

Star, Miss., July 20, 1940.
Dear children:

I am thirteen years old. I am surely enjoying the vacation. However, I like school days too. My older brother and I have been peddling peas, potatoes and watermelons. It is fun, but hard work.

I joined the church two years ago. I am happy that I did. I am answering two contests. God was not mentioned in the book of Esther. Mordecai raised Esther, his uncle's daughter. She had neither father nor mother. Other contest: Saul was very wicked. David was the next king. He was the youngest son of Jesse.

My contest should be easy for older children. I shall watch for answers.

1. Who was the first child born into the world?
2. Who shut Noah and family in the Ark?
3. Who was the first person to sin in the world?

4. What young man was carried to Egypt as a slave and returned good for evil?

5. Who is the only perfect man that ever lived?

6. Who led the people of Israel through the Red Sea?

7. Who led the people of Israel through the River Jordan?

Enclosed find twenty cents from me and my brother, J. R., to be used as needed.

With love,
Uly Bridges

Uly, the first correct answers to your questions shall be published. This is a fine gift from you and your brother. We thank you.—F.L.S.

Lamar, Miss., July 22, 1940.
Dear Mrs. Steele:

I enjoy reading the Children's Circle very much though I have not written before. I am fourteen years old. I go to Clear Creek church and to Slayden school. I am in the 6th grade. I have a very dear mother and daddy. I am in the junior class at Sunday school. My S. S. teacher's name is Miss Maggie Lee Allen.

Your new friend,
Ida Bell Allen
Ida Bell, we are glad to add you to our list of members. Come again.—F.L.S.

Fernwood, Miss., July 19, 1940
Dear Mrs. Steele:

This is my first letter to the Children's Circle. My daddy takes the Baptist Record. I enjoy reading it. I am fifteen years of age and in the ninth grade. My teacher is Mrs. Gill. I like her very much. I go to Sunday school and preaching often. Our pastor is Rev. Hosea Price and we are fond of him. He is ill in a New Orleans hospital now. I am answering Frances Mary Bridges' questions and am enclosing ten cents to be used where it is needed most.

Your friend,
Dorothy Nell Rowe
We join you in hoping that your pastor will soon be well, Dorothy Nell, and we are grateful for the helpful gift which you send.—F.L.S.

Wiggins, Miss., July 21, 1940.
Dear Mrs. Steele:

We are sending four pairs of pillow cases to the orphanage.

The Intermediate girls made these during the handwork period of the Daily Vacation Bible school held in our church recently.

Yours truly,
—Intermediate dept.: Carmen Eldridge, Myrtle Calville, Imogene Davis, Mary Lowry, Ovida Varnado, Virgie Calville and Dorothy Owen, Leaders.

These pretty, useful pillowcases will be greatly appreciated at the orphanage. I'm sure. We are so glad that your D. V. B. S. remembered our children there. Thank each one for us, please.—F. L. S.

Lamar, Miss., July 22, 1940.
Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I enjoy reading it lots. I am a member of Clear Creek church. We have Sunday school every Sunday. Rev. E. D. Estes organized our Sunday school in May. We are looking forward to his return. We are planning to have a Bible school next week. Miss Fay Sides is going to teach it. I am the Junior teacher and my class and I are sending fifty cents to the orphanage or wherever it is needed most.

Your new friend,
Maggie Lee Allen
Miss Maggie Lee, it will be a pleasure to see that this gift of yours and the young people goes to the orphanage. We thank you and them.—F.L.S.

Lamar, Miss., July 22, 1944
Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I enjoy reading it every week. I am fourteen years old. I will be in the seventh grade when school starts. I go to Mr. Pleasant school and to Clear

Creek church. My school teacher is Mrs. Mary Valentine and my S. S. teacher Miss Maggie Allen.

Your new friend,
Katherine Bolden
We hope to hear from you often Katherine. We wouldn't forget to thank you for your part in your S. S. class' donation to the to the orphanage.—F.L.S.

Vaiden, Miss., July 19, 1940.
Dear Mrs. Steele:

It has been a long time since I have written to you all. I like to read the Baptist Record very much. I am 10 years old and a member of the New Salem Baptist Church. Our pastor's name is Bro. Garner. I like him very much. Our meeting starts the second week in August.

I am sending the answers to Frances Mary Bridges' questions.
Always a friend,
Imogene Read

It's quite nice to receive another letter from you, Imogene. Your answers were perfect.—F.L.S.

Hazlehurst, Miss., July 20, 1940.
Dear Mrs. Steele:

I wonder if you will take a girl about fourteen years old into your circle. I have planned to write to you ever since we have been taking the Baptist Record which is about two or three years, but I never did. I have just had my tonsils removed and I am getting along fine. Today, July 22nd, is my brother's birthday.

I suppose the real reason that I am writing now is because I want to answer Frances Mary Bridges' Bible puzzle. I hope my answers are right.

Enclosed is five cents for the B. B. I. I hope I can send more next time.

Your big friend,
Mary Myers.
Mary, we are glad that Frances Mary's puzzle brought a letter from you. Your answers are correct. Thank you for this gift, too.—F.L.S.

Silver Creek, Miss., July 24, 1940
Dear Mrs. Steele:

It has been a long time since I wrote the circle. I have been having a nice time this summer. Our revival begins the first Sunday in August. We go to church at Crooked Creek and Rev. B. E. Phillips is our pastor. He will preach for the revival.

A friend of mine is spending a few days with me. Her name is Henri Etta Carlisle. We have tried to fill out the blanks that Frances Mary Bridges sent. We hope to see our letter in print.

With love,
Henri Etta Carlisle and
Dorothy Stephens.
Greetings to Henri Etta, and glad to hear from you again, Dorothy.—F.L.S.

Lamar, Miss., July 22, 1940. R. 1
Dear Mrs. Steele:

Here I come again. This is my second time to write. I enjoy reading the children's letters so much. I have been working hard since I wrote before. We have a fine crop. I have helped my mother chop our cotton over, then I helped my grandpa chop and earned ten cents to send the orphans. There are not many children as lucky as I am. I have a father and mother, grandpa and two grandmothers, two great grandfathers and two great grandmothers. As the little orphan children have no father and mother it is a pleasure to me to send my little mite to help them. Our school starts again August 12th. I will be happy to meet my schoolmates again. I am sending ten cents to the orphans. I hope to see my letter in the paper. We are earnestly waiting for Bro. E. D. Estes' return.

Your little friend,
Clifton Odell Skelton.
I think a gift must count for more when a boy earns the money. Clifton. Thank you for this.—F.L.S.
(Continued on page 13)

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Baptist Training Union

AIM—Training in Church Membership

AUBER J. WILDS STATE SECRETARY
LUCY CARLETON WILDS ASSOCIATE SECRETARY
OXFORD, MISS. JACKSON, MISS.

Welcoming and Using New Members

1. To enroll a new member have him sign a classification slip in duplicate, one copy to be kept by the leader and the other to be handed to the general secretary or person in charge of classification. This will insure each new member being assigned to the proper union.

2. After he has been classified, he may be welcomed into the union in the following way:

The president calls on the vice-president to introduce the new member to the union.

The vice-president stands and introduces him by name, giving his address and other facts of interest about him.

The vice-president then gives him a pledge card, asking him to study it as the union repeats the pledge. He is given the privilege of signing the pledge.

After he has signed the card, the vice-president hands him a quarterly and asks him to remain for five minutes at the close of the meeting. At that time the leader and secretary will explain the Eight Point Record System and tell him how to use his quarterly. (Instruction cards for new members may be ordered from the Baptist Book Store serving your state. Price, 50c per hundred.)

3. The secretary writes his name on the roll, assigns him to a group and a committee and notifies his group captain and committee chairman. He asks the committee chairman to get in touch with this new member the following week to explain the duties of his committee.

4. The week after he has joined, the new member should receive a card from the social committee welcoming him into the fellowship of the union.

5. The next time his group has charge of the program he should be given a short, easy part. Each time following, his parts may be increasingly long and more difficult.

6. As soon as possible, see that he takes a study course. If necessary he can study the Intermediate Manual according to the plan suggested by the Training Union department for correspondence examination following home study.

First Week of the Summer Program Successful

Even with the much rain that left many of the people, in the districts in which our summer work was planned, discouraged, and discouraged to the degree that many of the churches decided they could not go through with the plans now, we had fifteen churches using thirty workers. We only have the report from one group, the group of ten working in Panola County. They worked in the following churches, Curtis, Hebron, Union, Pope and Pharsalia. Nine new unions were organized

and 105 study course awards issued. Each of the ten workers report a good week, the people were cooperative and all feel that the Lord used them in bringing a blessing to the community in which they worked. This week we have about 25 churches in which 50 workers are serving. At the close of our five weeks' campaign we desire to introduce to our readers all of these fine young people who are helping in this great work. They will have contributed about 250 weeks or nearly five years service if assigned to a single individual. Pray for them as we go on for several more weeks.

Our bus left Jackson for Ridgecrest last Friday morning carrying twenty-eight persons. They were a tired, but happy group and we feel sure they have lived on two mountain tops this week: the physical and spiritual mountain tops! Because of our extensive summer program in progress it was necessary for your state workers to miss the assembly, which includes for them a conference each year for the state workers, called by Mr. Lambdin, the Southwide B. T. U. Secretary, and Dr. Holcomb the Executive Secretary of the Baptist Sunday School Board.

Did your church give you an opportunity to contribute to the call of our British Foreign Mission Society? They are in dire need as they have 407 missionaries scattered over the earth, and the Southern Baptist Convention is asking us to make an offering for their relief. It is most worthy, and if you have not had a part, mail your check to Brother D. A. McCall, Box 530, Jackson, Miss., marking it for British Baptist Foreign Mission Society.

Nothing is better than a good study course to build spirit in a union unless it is the enlistment of the members of the union in carrying out the suggestions received from the study courses. To learn to do and then not to do is worse than not learning. Make your plans for your B. A. U. and other unions—include a study course each quarter.

DO NOT neglect your Young People (seniors). These young people are just one step from taking over the responsibilities of the entire church life. They should be kept close to the heart of the church, and also close to the heart of Christ.

Why hamper the progress of your Junior Union by allowing the boys and girls under nine to be members? Why not start a Story Hour for these younger children? They need an organization of their own. A good leader will solve the problem. The Story Hour Leader is the quarterly periodical that brings splen-

did helps to the leader of the Story hour. It is only 15c a quarter, from the Sunday School Board, Nashville, Tenn.

Let every union member prove his training during these next few weeks as the revival meetings are being held. Be a personal soul winner in your community.

CHILDREN'S CIRCLE—

(Continued from page 12)

Lamar, Miss., July 22, 1940.
Dear Mrs. Steele and Circle:

This is my second time to write. I enjoy reading nice letters the other children write. Maybe somebody will enjoy reading mine. We are still going to Sunday school. I haven't missed a Sunday since May 12th. We have not had a sermon since Bro. E. D. Estes left. We will be so glad when the time comes for him to come back. We had a teacher to come and begin a Bible school but she was called away. We are sorry she had to go. We are working hard trying to finish our work so we can enjoy a few days' rest before school begins. I will be glad to see my teacher and all my schoolmates.

I am sending 20c to be used in any way you see best. Clifton and I are so glad to have a card from Brother Estes. We hope to have another soon telling us he will soon be back.

Your little friend,
William V. Skelton

I think when Brother Estes finds how much you people want to see him that he'll arrange somehow to visit your church again. You have our gratitude for this helpful offering.—F.L.S.

S. S. AND B. T. U. ATTENDANCE

Jackson, Calvary	818	248
Jackson, Northside	100	31
Jackson, Southside	78	63
Jackson, Van Winkle	117	52
Heuck's Retreat	99	
Florence	138	44
Double Springs	64	
Fellowship Church,		
Lorman, July 21	22	
Fellowship, Lorman	34	45
Bethlehem, Jones		
July 21	100	80
Springfield, Morton	172	
Vicksburg First, July 21	423	157
Crystal Springs	252	111
Hattiesburg, Main	382	105
West Laurel	481	
Union	154	43
Oakland	40	29
Vicksburg First, July 28	413	161
Tate Street, Corinth	133	21
Bethlehem		133
New Zion, Copiah	86	
New Albany	405	98
Mantee	157	41
Concord	66	
Pascagoula	222	93

A Texas policyholder of accident insurance was bitten by a snake—but he failed to put in his claim for some time.

When he was asked the reason for his delay, he said he didn't think it was an accident—the snake bit him on purpose.

THE RIDGECREST BAPTIST Assembly

OFFERS TWO CLIMACTIC WEEKS!

August 18 to 23
THE TRI-CONFERENCE

1. The Bible and Christian Life Conference — P. E. Burroughs, Director.
2. Brotherhood Conference — Lawson H. Cooke, Director.
3. Editorial Conference — Hight C Moore, Director.



Lawson H. Cooke



Hight C Moore



P. E. Burroughs



Geo. W. Truett

August 25 to September 1
PREACHING WEEK

Dr. George W. Truett will preach twice daily.
Dr. W. W. Hamilton will preside over the meetings.
Two periods of Special Bible Study each day led by Dr. W. T. Conner of Fort Worth and Dr. J. B. Weatherspoon of Louisville.

OTHER CONFERENCES
Relief and Annuity Board — Christian Education

For Reservations

Write PERRY MORGAN, Manager
RIDGECREST BAPTIST ASSEMBLY
RIDGECREST, NORTH CAROLINA

B. O. B. F.BRYAN SIMMONS
Field Representative

We have some good things to report this week and we want you to REJOICE WITH US.

Within the last few days three good women have remembered the Building Program with generous donations, one for \$100, and one for \$200 and one for \$1000.

Surely you will want to rejoice with us on account of these generous donations and pray God's blessings on these good women. Ever since the writer has been working for the Building Program he has been wishing the good women of the state would seek the privilege of having one building erected with funds contributed by them or by monies they raised. The above mentioned gifts have fanned that wish into a hope and he shall be glad if the gifts of these good women can be made a part of the donations of women for a special building. What do you think of this, good women? If you favor it, ask for it and I believe it will be done. Let me hear from you.

The One Hundred Group

Thirty-four men have joined this group with gifts ranging from \$25 to \$100 and ten others have responded with smaller gifts. So, counting all these we have practically one-half of that group. Others are giving the matter favorable consideration and yet others are to be approached.

Gifts from Sunday Schools

Many Sunday schools are continuing their "once a month" offerings and such offerings are helping to provide funds for the next building. Let me say again, two things: First, if every Sunday school in Mississippi would give the offering of one Sunday in each month for the next four months there would be enough money to complete the program. Second, if every Sunday school would donate the average of one dollar a month that would provide enough money each year for another dormitory. Ask your Sunday school to join one or the other of these groups.

The Orphanage Children

The children are enjoying a good summer. Several are away on vacation visiting friends or relatives and others are expecting to have that privilege before the Summer is over. Quite a number are feeling better for having their tonsils removed and a large number are eating better since the dentists have given attention to their teeth. Come to see us when you come to Jackson.

—BR—

SPRING CREEK, NESHOBIA CO.

—O—

Permit me to say that I have just closed a week's meeting with Bro. H. L. Byrd and the Spring Creek Church of Neshoba County. This is the finest rural church I know. It rained daily but the people came in large numbers to each service. There were seven or eight additions to the church. Brother Byrd and his wife are loved devotedly by the people there, and they are doing

a wonderful work. I have never worked with a finer host pastor than Brother Byrd. During his present pastorate he has built two splendid church houses on his field. He is one of God's finest.

I am this week with the saints of Vaiden. Our attendance is good to start with and we are finding some very fine people here. The Rev. Flowers of Goodman is the pastor.

—C. S. Thomas.

—BR—

A GROWING ENTERPRISE

—O—

The rapidly growing work of the Relief and Annuity Board, particularly in connection with the Ministers Retirement Plan has required the collaboration of the State Conventions and the executives and staffs of their General Boards. This collaboration is bona fide and thoroughly aggressive. It is immeasurably valuable. Without it the Relief and Annuity Board could not have made the rapid progress during the past two years which is recorded in its twenty-second annual report. From the general headquarters of the Board in Dallas, Texas, this collaboration reaches into every state of the Southern Baptist Convention and, in a very real sense, every state office constitutes a part of our organizational set-up.

The State Secretaries do not receive compensation for this collaboration, except as they receive it from their own boards and conventions. Some modest provision is made for assisting the state offices from the states' own funds accumulated in Dallas to aid in defraying the necessary expenses of collecting the contributions of the churches and the dues of the members, and some additional aid is being provided from the funds of the Relief and Annuity Board for defraying a part of the cost of the promotional work conducted by the State Secretaries. All administrative responsibility, such as the investment of the reserves and the payment of benefits, is the sole responsibility of the Relief and Annuity Board. Through the state office in each state is channeled all the work of promotion and with the single exception of one state, all the work of collecting the dues and contributions from churches and pastors in connection with the operation of the Ministers Retirement Plan. Likewise the pension checks for the members of the Ministers Retirement Plan are passed to the beneficiaries through the offices of the State Secretaries.

The Relief and Annuity Board would express in the strongest possible way its great appreciation and evaluation of the services of our State Secretaries and of their staffs in this connection. For many years to come the closest possible collaboration between the general office of the Relief and Annuity Board and the various state offices will be necessary to secure the participation of Southern Baptist ministers and the cooperation of their churches in the largest way that is possible.

—BR—

If you would correct some one, be sure to start by correcting your example.

MRS. T. E. ROSS

—O—

Our dearly beloved sister Dora M. Ross was called suddenly to the Heavenly home in the early morning of April 30, 1940. She was at the Methodist Hospital for rest and treatment, and it was thought sufficiently recuperated to return to her home when the call came. We are grieved at her passing beyond expression in words.

Sister Ross was one of the most active and useful members of our Missionary Union for many years. She served the Union as treasurer since 1932, and was a most faithful and efficient official.

Sister Ross was a most faithful member of our church and of its Sunday school. She was a regular in attendance at the preaching, teaching and prayer services of the church, contributed liberally of her time and means to the promotion of the church's programs and activities, systematically visited and comforted the sick and bereaved, and aided the poor and needy in their distress. She exemplified religion pure and undefiled as characterized by James, the evangelist, and truly classed as a mother in spiritual Israel.

Sister Ross was one of our greatest women. She was a great Christian, a great wife and mother, a great home-builder, a great citizen, and great civic leader. She was active and helpful in all these spheres of greatness. The influence of her noble life and work will live on through time and eternity.

Humanly speaking, Sister Ross had reached that period of richness in Christian character and experience where her labors could contribute most to the spread of the Master's Kingdom. But the Heavenly Father, who makes no mistakes, decreed otherwise. We must bow in humble submission to His will. We, as Christians, have the faith to know that he doeth all things well, that all things work together for good to them that love him, and that precious in his sight is the death of his saints.

We shall greatly miss Sister Ross. Her absence creates a vacancy that cannot be filled, but she left us a heritage which should spur us to renewed efforts to carry on where she left off in the spread of our Lord's Kingdom.

We extend to the bereaved family our deepest sympathy and interest. BE IT RESOLVED, that these expressions touching the life and character of our departed sister be spread upon the minutes of the Union as a memorial of her, and that a copy thereof be furnished the bereaved family.

Respectfully submitted,

Mrs. S. E. Travis

Mrs. A. Polk

Mrs. Mary M. Brown
Committee

—BR—

Attend and advertise your church. It pays.

Already Dissolved
All Ready to Relieve
HEADACHE
Liquid **CAPUDINE**

HE IS POOR

By Louis J. Bristow, Superintendent

—O—

He is about 60 years old and crippled. He came into my office from a Mississippi town, bearing some letters of introduction. His story was pitiful; he had been a prosperous business man but because of continued ill health had lost all his possessions; and now was forced to ask for charity. He sorely needed hospitalization. He had no family and his only known kinsman was a poor man in Grand Rapids, Michigan. He had lived in Quincy, Florida, and gave as reference the Congregationalist pastor and a druggist there. In response to our inquiry they telegraphed that they regarded the man as worthy and knew he was in need. So he was admitted. That was last May; and he remained a patient until today, when he was dismissed, fully well.

Having learned the man was not a Christian, I tried to lead him to the Saviour. I gave him scriptural references, and he studied the Word. While here he professed conversion, and today I gave him a letter addressed to the Baptist pastor of the Mississippi town where he is going. But the poor man had no money, so we had to pay his travelling expenses. Nevertheless, I believe it is a good work—to heal his physical infirmity and introduce him to Christ. It is a privilege so to serve and I want Southern Baptists to know about their ministry of healing.

All who help the Southern Baptist Hospital have part in our work.

New Orleans.

—BR—

TOPEKA

The church at Topeka, Jayess, Miss., was greatly blessed of God in a revival meeting the week of July 7 to 12. Rev. R. L. Carlisle of Wesson, who is to leave soon as a missionary to South America, did the preaching. His messages were very timely and forceful. Surely he was at his best. Mr. Ben F. Carter of LaGrange, Ga., who is a music student at B. B. I., New Orleans, led the singing. His messages in song were heart-stirring. These two men make a great team in the Master's work. There were 14 professions of faith and four came by letter. The membership of this new church was greatly revived.

We had our first Vacation Bible school at this church the week before the meeting. There was a total enrollment of 61 pupils and 13 workers. The average daily attendance was 64. The pastor and all concerned were happy over the results.

—M. C. Nelson, Pastor.

DIGESTIVE JUICES FAILING?

Then Food CAN'T Digest Right, Your Strength Goes—Start Digestive Juices Flowing Normally Again

If there is nothing organically wrong with you, a common cause of poor digestion is a WEAK flow of DIGESTIVE JUICES. Then food can't digest right. You feel SOUR, often have HEARTBURN, gas, a DIZZY head. Start digestive juices flowing NORMALLY again. Set the millions of cells in Fleischmann's Yeast to work on those digestive glands. It's a STIMULATOR. It starts the juices forming faster. Then digestion should pick up. When digestion improves, strength should begin to come back. Eat one cake first thing in the morning, another 1/2 hour before supper. **FREE**—Write for "You Can't Feel Well If Digestive Juices Are Failing," to F. V. Co., Dept. 1, 691 Washington St., New York. Absolutely FREE! Copyright, 1940, Standard Brands Incorporated



MOBBED IN UNION SQUARE,

—o—

On Saturday afternoon, June 22, 1940, Julia (my wife) and I set out to see and to photograph Union Square, and to do the same for lower Manhattan's skyline from the deck of a Staten Island ferry. We took the B. M. T. subway to 14th street and, coming up out of the hole in the ground, found ourselves right at the wall of Union Square.

With camera set for speed and opening, but not for focus, we went in at the west side of the square. The wide concrete walks were pretty well-filled with men. Four speakers were talking at different places to crowds who got up close to them because the speakers were not talking loudly.

Up to this time all that I knew of Union Square was what I had read. I read that this was one place where the New York police allowed anybody who wanted to sound off a chance to do so. It was often compared to London's Hyde Park where formerly anybody could denounce the government to his heart's content; that is they could do so in one section of the park. I had read that this privilege in Union Square was exercised mostly by Communists.

Because the heads of all the speakers but one were on a level with those of their listeners, I could see little to make a picture: nothing much but a bunch of backs. I do not know whether this was because most soap is nowadays packed in cardboard cartons (and cartons are not much good for standing on), or whether speakers did not wish their faces to be too well-seen. At any rate, I found a vacant place on a fence and stood up on the bottom rail or pipe and took a picture, not an especially good one, for I was shooting into the sun.

I got down and walked around in the very center of the square, at the crosswalks. Julia followed me around. A man, unknown to me, asked me what sort of pictures I was trying to get. I said that I was not sure; that I had found nothing interesting yet. He said I should tell him what I was looking for; perhaps (he said) he could help me. I rather quickly replied that I had not asked him. He apologized politely and walked off into a crowd. I shot a picture of a cop talking to an immense and ugly woman, about 15 feet from me.

Then I noticed a speaker whose head stood about a head above the crowd. He was standing at the base of an equestrian statue at the south end of the square, standing immediately below the tail of the horse, talking away about something. I got within about 50 feet of the speaker, at about the edge of his crowd, when a man sitting on a fence nearby shouted to the speaker (pointing his finger at me), saying that the speaker should look out because I was about to take a picture of him.

The speaker waved his hand in a half circle, from his left to right, about the height of his nose, a wave of two or three feet. It did not seem to be a gesture, for it had nothing to do with what he said. (Considering what happened just after this,

I now think it possible that this wave was a signal for his friends to do their duty by me.)

As he waved, the speaker for the first time talked loud enough for me to hear him. He said that that was all right. Just let him take a picture. The police all over the world had had his picture. It had been printed in newspapers all over the U. S. and England. I shot a picture showing the speaker waving his hand.

Julia and I walked on southward until we were on the west side of the statue. A man sitting on a fence gestured to me to come to him and said, "Come here." I did not approach him or respond. Just west of the statue, with the sun at my back, a little to the rear of and about 30 feet away from the speaker, I found a gap where I thought I could get a good shot of the speaker. I unlimbered and was focusing (or about to focus) when a large Italianate gentleman rushed out of the crowd, shouting: "You gotta get his permission. You can't take his pichah without his permission." I went on about my business, remarking that he had given his permission. But I never got that picture. A half-dozen gentlemen rushed up between me and the speaker and held up their hats high to protect him from me. I laughed and said then that I would take their pictures. The Italianate gentleman then rushed to me and threatened me with extreme bodily injury, the terms of which I cannot now recall.

Upon this, Julia and I found ourselves entirely surrounded, and pressed closely by, angry shouting, gesticulating gentlemen.

A moment later I was attracting a greater audience than any speaker had had in the park. The mob gave me their attention, though they did not listen. If I attempted to say anything, my voice was drowned out by shouts of "Knock his block off!" "Trow him outa de park." "He can't take pichahs widout his permission." "It's against the law to take pichahs in a public park." One inspired gentleman who wore an army discharge button in his lapel shouted: "Maybe he's un-American! Maybe he's a fit' columnist." I had a notion to show this veteran my 20-year American Legion card, but that turned out to be just a notion. Things began to happen fast.

The Italianate gentleman came charging up to me and barged into me, shouting: "I'll smash your camera! I'll smash your camera!" I replied that I knew my rights. This I said, I think, pretty calmly, though nobody appeared to hear me. But when I shouted "Police!" the shout was as loud as I could make it. (To me, my shout seemed pretty feeble.) Above the racket, I don't suppose the cop, whose picture I had just taken, could hear me. At any rate, he has not come to the aid of me and my rights yet! I wasted no more breath on cries for help.

Friends and well-wishers of the Italianate gentleman assured me that if cops came they would just arrest me. That may have been true. Looking back, I am now glad the

cop did not come. But at that time I certainly desired his presence.

The crowd began to press hard upon Julia and me in the center. I wished fervently that we were away from there. But I did not know how to get out without surrendering all dignity and letting them know how scared I was. I was ashamed to run and afraid to run, for fear that when they had me running they would all attack me. I doubt that I could have fled then anyway. The crowd was too dense. So I kept up a pretense of good nature, until a gentleman in the second rank launched a healthy kick at my shin from between two of his comrades in the first rank. (This it seems to me is a very good mob tactic. If you ever go mobbing, don't hit your victim with your fist or anything in your hand. You may be identified by someone outside of the mob as one who struck a blow. A camera may catch you at it. Use your feet. They can't be seen outside of your immediate vicinity. Even your victim may not be able to identify you.)

The kick just missed my shin. I grabbed at his leg and caught his angle and held it in my hand, drawing him from between his front row comrades. (Why I did this, I don't know. The ankle was there at my knee and I grabbed it and held on.) I could see the kicker's face, though I could not now identify it. He seemed surprised to find his foot captive, and set up a cry: "Smash his camera!" A friend obligingly backed up against his supporters and let go a hearty kick at the Camera, which was hanging on my chest by a neck-strap. His foot, evidently aimed to destroy the protruding lens assembly, failed of its purpose only because it struck first the protruding lens hood I was using.

The camera and equipment are insured, so I was not worried much about them. But when that kicking started I began to think about the damage those toes and heels could do to our heads if we should happen to be pressed or knocked to the ground.

Noise and shoving increased and I missed Julia who, I might have expected, would have been tugging at my sleeve to get me away before this time. She was not beside me, but I turned and saw her at my back.

Julia had on a blue dress, a white hat and gloves and a long white collar. When I turned and saw her, she had her back to me, her face to that section of the crowd which had been behind me. Her arms were outstretched, guarding them off from me! Her white hat, gloves and collar gave to my bewildered eyes the effect of a white cross. It was a brave white cross that faced that mob, and not one of them attempted to pass her. She could not even see me, so bravely was she facing forward, when I grabbed her sleeve and pulled her around toward the south exit. It now seem-

to me to be a good idea to take the mob's freely offered advice to get outa de park.

We went, walking as slowly as we dared, and the mob followed at our heels to the very steps of the south exit. There they stopped. About 30 feet from the steps I turned on them and shot their picture. I did not then have hope that this would be a good picture. I had no time to focus, and when I came to turn the roll of film, I saw that the gentleman's foot had knocked cock-eyed the lens hood. The scar of that considerable blow is still on the hood. Souvenir!

As it turned out, none of the pictures was spoiled. But in the last picture, four of the leading gentlemen had been able to turn their backs before I pressed the button. Other faces are hidden in the crowd. But a few gentlemen are recognizable.

We walked (not ran) to the nearby I. R. T. subway entrance, and rode to South Frey. On the Staten Island ferry boat, I shot a picture of the statue of Liberty. She made no objection.

Next morning, with Julia's assistance, I set down the facts which I have recounted here.

—John J. Lipsey.

Colorado Springs, Colo.

—BR—

OLIVE BRANCH D. V. B. S.

—o—

During the week of July 8th to 13th we had a very enjoyable, successful and fruitful Daily Vacation Bible school.

Interest began at high tide and continued through to the end. In spite of the daily rains we had an enrollment of 88 with an average attendance of 72.

Rev. James Riley, pastor of the Baptist Church, was in charge of the school with a faculty consisting of the following members: Mrs. Russell Flynn, Miss Weems, Mrs. Carlisle Seago, Mrs. Lucy Brower, Mrs. Merrell, Mrs. Moody Henley, Mrs. Anice Payne, Miss Francis Bell, Mr. Joseph Riley. The teachers and students enjoyed a picnic with lunch at the close Friday afternoon.

Each evening the same week a B. T. U. and B. A. U. training course was taught by Rev. James Riley, Rev. Cole from Union University and Mrs. Russell Flinn.

On Friday night there were 40 who took the examination. We are expecting lasting good to be the results from these schools.

—Mrs. W. A. Brower

—BR—

"A job well done never wants doing again."

"Did you ever try shoveling snow from the sidewalk?"

INSURANCE COSTS REDUCED!

Over 40 Years of Service to
Churches and Ministers!

FIRE LIGHTNING WINDSTORM
HAIL INSURANCE

NATIONAL MUTUAL CHURCH INSURANCE CO.
CHICAGO

EYE COMFORT

Relieve irritation due to over-
use, exposure to Dust, Glare

JOHN R. DICKEY'S EYE WASH

OLD RELIABLE
refreshes and brings comfort. Used 65 years.
Genuine in red box. 25c and 50c at drug
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DICKEY DRUG COMPANY, BRISTOL, VA.

MAILING?

Right, Your
Digestive
Again

with you. a
WEAK flow
can't digest
EARTBURN.

ALLY again.
inn's Yeast to
a STIMULA-
tor. Then
tion improves.
Eat one cake

Well,
Y.
St.

la Incorporated

S. B. C. RADIO HOUR—

(Continued from page 9)

where. They are aware of the need of the lost—multiplied thousands of whom never attend church—for the simple gospel of the Grace of God in Christ as Baptists preach it. They are aware of the service the fundamental philosophy of life and government as set forth in Baptist teachings can render in our crucial hour. They are aware of how essential it is for error as propagated today be met with positive truth. They feel the weight of the responsibility of such opportunity as radio offers us. We are therefore confident that the Radio Committee will receive wide and enthusiastic support of Baptists in its effort to lead on in this strategic movement.

Because the task committed by the Convention to your Radio Committee is of such vast moment, to Baptists as well as to the Kingdom of our Lord, we earnestly invite every brother and sister in our Southern Zion to pray constantly for the Radio Committee that our Lord will guide in His own way in this project as well as in the other duties devolving upon us as a committee.

25 CENTS IN COIN **ROLLS DEVELOPED**
Any size kodak films developed
8 never fade Velox prints only 25c
Handy mailing envelope furnished. Valuable premiums given. Mail your films to
JACK RABBIT CO., Spartanburg, S. C.

PROGRAM

Program for the Centennial, August 4, 1940 of Blackwater Baptist Church

Morning Program

10:00—Song and praise service.
10:15—Recognition of visitors—
Dr. O. R. Mosley.
10:20—Welcome address—J. W. Severance, Sr., Deacon.
10:25—Response.
10:35—Blackwater Acrostics by children and banner song by choir.
10:40—Church covenant — Bragg Davis, Jr.
Song by choir, "Faith of Our Fathers."
10:50—Life of First Pastor.
Prayer.
11:00—History of Church—Calvin McWilliams.
11:30 — Special music: "Crown Him King of Kings," by choir.
11:35—Sermon—Rev. Bob. Bell.
12:00—Lunch.

Afternoon Program

2:00—Song and praise service.
2:15—Special music—Mrs. Algie White.
2:20—Sermon—Rev. Kennedy.
2:55—Song by congregation, "God Be with You 'Til We Meet Again."
3:00—Benediction.

—BR—
"My father has George Washington's watch."
"That's nothing. My father has Adam's apple."

JIM L. JOHNSON

Bruce, Miss.—Jim L. Johnson, 83, prominent attorney and outstanding citizen died July 19, at Pittsboro. He was born at Greensborro, Webster County, and came to this county while a young man. He taught school, served as tax assessor and county attorney and practiced law for the past thirty years. He was a deacon in the Baptist church for half a century and civic leader.

Services were held at Pittsboro Baptist Church. Surviving are his wife, Mrs. Leila Johnson and sons: C. R. Johnson, Bruce, and R. H. Johnson, Prince Anne, Md., and a daughter, Mrs. E. L. Roddey, Greenwood; a brother, John W. Johnson, Texarkana, and two sisters: Mrs. Albert Hartman, San Antonio, Tex., and Mrs. Mallie Pigue, Washington. W. M. Shelton.

—BR—
Passenger: "Conductor, that fellow sitting opposite us is a lunatic and is scaring my wife and children. He claims he is Geo. Washington."

Conductor: "I'll take care of the matter. (Shouting): "Next station Mount Vernon."

Mary Hardin-Baylor

4-Year, fully accredited Baptist Liberal Arts College dedicated to the ideal of Christian education for women. Scenic location, delightful climate. Progressive, personalized instruction. Enriching associations. Social and recreational programs formulated to develop health, character and poise. Fall term, September 13.
GORDON G. SINGLETON, Ph.D., President
BELTON, TEXAS

KEEPING HIS AND OUR VINEYARD



State Missions has one designated season annually, namely, September-October.

Give your own State Missions right of way that season!

State Missions serves directly more people and larger interests than any other Cause within our State! Let us DO RIGHT by our own State Missions!

State Missions places first emphasis on evangelism through the department of evangelism, through pastor and church building aid, in Negro and Indian support, as well as along other lines.

It also cares for teaching, training and enlistment.

It helps young preachers at one college and students at several colleges.

It remembers the young and the old in the things of Christ!

Will you not remember State Missions in your prayer and financial support?

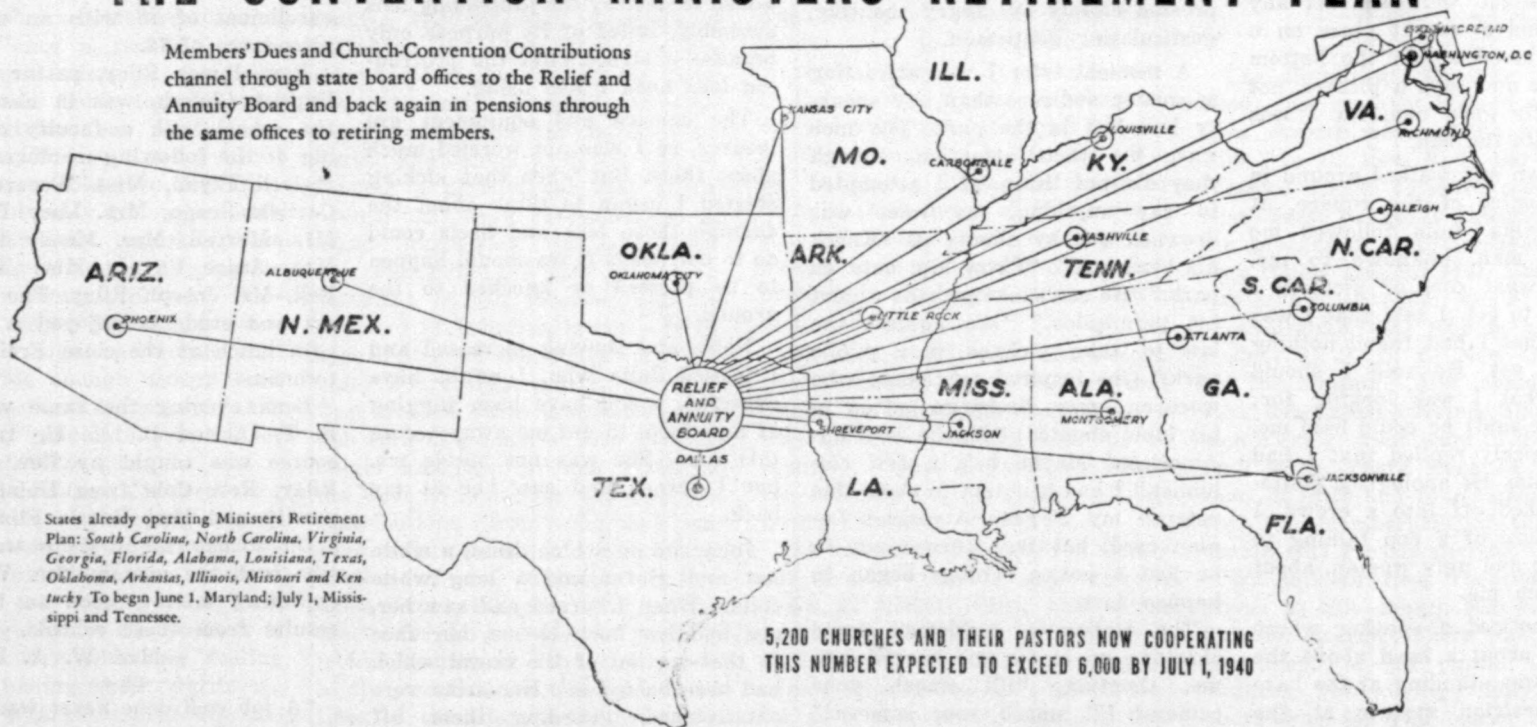
W. M. U. Week of Prayer, September, 16-19,

Sunday School Day, October 27th.

MISSISSIPPI
BAPTIST CONVENTION BOARD
Box 530 Jackson, Miss.

THE CONVENTION MINISTERS RETIREMENT PLAN

Members' Dues and Church-Convention Contributions channel through state board offices to the Relief and Annuity Board and back again in pensions through the same offices to retiring members.



States already operating Ministers Retirement Plan: South Carolina, North Carolina, Virginia, Georgia, Florida, Alabama, Louisiana, Texas, Oklahoma, Arkansas, Illinois, Missouri and Kentucky. To begin June 1, Maryland; July 1, Mississippi and Tennessee.

5,200 CHURCHES AND THEIR PASTORS NOW COOPERATING
THIS NUMBER EXPECTED TO EXCEED 6,000 BY JULY 1, 1940

"WHOSOEVER WILL, MAY COME" is the very heart of the MINISTERS RETIREMENT PLAN. Whether his congregation be small or large, whether his salary is little or much, whether he is young or old, whether his health is excellent or poor, every active pastor in the Southern Baptist Convention should participate promptly in this practical and scriptural plan.

Why? Because devastating disease or crippling accident may someday lay him low. Because, after having served his

Master for 50 or 60 years, he may find himself unable longer to bear the burdens of any active pastorate. And finally, if he should never retire, but "die in harness," all of his money, plus interest additions, will be returned to his loved ones or to his estate.

Nothing to lose, and everything to gain. A Good Samaritan that comes when the need is the greatest. Surely every informed church in Mississippi will count it a blessed privilege to have a part in the MINISTERS RETIREMENT PLAN.

FOR APPLICATION BLANKS OR FURTHER INFORMATION, KINDLY WRITE

D. A. McCALL, Corresponding Secretary and Treasurer

Baptist Building — Jackson, Mississippi